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AN

ACCOUNT

OF THE

87028

Religion, Manners, and Learning of the People

OF

MALABAR

IN THE

EAST-INDIES.

In ſeveral LETTERS

Written by ſome of the moſt learned Men of that Country to the *Daniſh* Miſſionaries.

By Mr. *PHILIPS.*

With a MAPP of the Country.

194-1-33

LONDON:

Printed for W. MEARS at the *Lamb*, and J. BROWN at the *Black-Swan*, without *Temple-Bar*. MDCCXVII.

To the Right Honourable

Thomas Ld *Parker*,

Baron of *Macklesfield* in the County Palatine of *Chester*, Lord Chief Juſtice of *England*, and one of His Majeſty's moſt Honourable Privy Council,

AND THE

Other Honourable Commiſſioners appointed for the Building of Fifty New Churches,

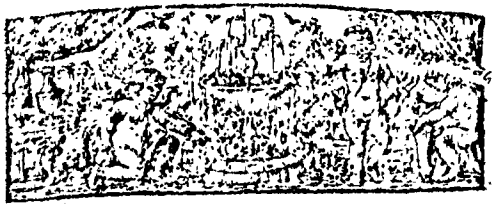
The following Papers are

Humbly Dedicated,

by their moſt Devoted,

Humble Servant,

J. THOMAS PHILLIPS.



THE PREFACE.

AS *the following Sheets contain ſuch Matter only as relates to the Religion, Manners, and Learning of the Inhabitants of* Malabar *and the Adjacent Countries, without a particular Survey of the Country it ſelf, or what was the Occaſion of the Printing of theſe Letters; It will not be improper to give my Reader ſome Hints concerning the Situation of the Place, and for what Reaſon this Correſpondence was entered into.*

To begin then with the Country; Malabar *and* Cormandel *makes that Part of* Aſia, *which beginning about* 15 *Degrees* North *Latitude, extends it ſelf* Southward *as far as* Cape Comorin. *The beſt Maps place its moſt* Weſtern *Part in* 42 *Degrees Longitude, and its moſt* Eaſtern *Bounds in about* 70 *Degrees towards the* Eaſt. *In former Ages this Country had but one Sovereign, who undertaking a Voyage to the* Red-Sea *to viſit* Mahomet's *Tomb dy'd in*

in his Return from thence, without Iſſue; upon his Great Miniſters divided it into five Kingdoms, viz. Cananor, Calecut, Cranganor, Coachin, *and* Coulang. *The Natural Produce of theſe Countries are ſo Rich and Profitable to the Merchants, that the* Engliſh, Dutch, French, Portugueze, Danes, *and People of other Trading Countries have made large Settlements upon their Coaſts.*

The Famous Voſco de Gama, *a* Portugueze *Admiral who dyed* Anno 1524, *was the firſt who diſcover'd the Paſſage to the* Eaſt-Indies *by the* Cape *of* Good Hope, *and viſited theſe Countries: Upon this Occaſion I cannot paſs by in Silence what is mentioned by* Ferdinando de Caſtenheda *in his Hiſtory of the* Indies, lib. 1. cap. 16. (viz.) *that* Gama *with ſome of his Retinue being at* Calecut, *and entering into the* Pagan *Temples pay'd their Reverence to the Images there, taking them for the ſame which they had left in their own Churches in* Portugal: *A convincing Proof that* Pagan *and* Romiſh *Idols are ſo like, that the Difference is hardly diſcernable even by their own Votaries.*

'Tis now about an Hundred Years ſince the Daniſh *Kings built a Fortreſs at* Tranquebar, *for the carrying on the* Indian *Trade, which according to* Baldæus (*who liv'd there a long time, and writ an exact Hiſtory of the Country*) *is but very inconſiderable, and ſays that he has often wonder'd why the* Danes *ſhould not Encourage the* Indian *Trade more than they do, ſeeing they have as good an Opportunity as the* Engliſh.

The

PREFACE.

The preſent King of Denmark, Frederick *the* IVth, *in the Year* 1705 *firſt ſent Miniſters to preach the Goſpel of Chriſt in thoſe Parts, at the ſame time conſecrating ſome Part of his Royal Revenues to carry on that his Pious Undertaking. And alſo eſtabliſh'd a Society of good and learned Men at* Copenhagen, *to concert the moſt proper Methods for the carrying on this Work.*

The Honourable Members of the Society ſettled at London *for Promoting Chriſtian Knowledge, are great Encouragers of the* Tranquebar *Miſſionaries, and have, beſides other Marks of their Favour, ſent them a Printing Preſs, with a Font of* Portugueze *Types, that Uſeful Books may be publiſh'd in that Language, which is underſtood by moſt of the Inhabitants.*

The Miſſionaries, upon their firſt Arrival in the Indies, *had two great Difficulties to ſurmount before they could entertain any Hopes of anſwering the Deſign of their Miſſion. The Firſt was, to learn the* Portugueze *and* Malabar *Languages; the other, to Inform themſelves of the Genius, Manners, and Capacities of the Heathens who were the Subjects of their Miſſion.*

The Firſt they apply'd themſelves to with ſo much Diligence and Induſtry, that they were ſoon capable of preaching the Goſpel in the Portugueze *Tongue, and of tranſcribing the New Teſtament into the Language of* Malabar, *which they Printed for the Uſe of the* Indians; *and*

ſome

ſome Copies of it have been tranſmitted to England.

Secondly, That they might be the better appris'd of the Faith and Doctrine of the Indian *People, they endeavour'd to diſcover the Principles and Notions which thoſe Heathens hold of the Supream Being, his Nature, Attributes, and Providence, and alſo to learn from them what Rewards or Puniſhments they expected in the next World. This was the prudent Proceeding of the Miſſionaries, that by knowing in what common Principles the Heathens agree with the Chriſtians, they might avoid the trouble of unneceſſary Diſputes, and more eaſily convince the* Indians *upon their own Conceſſions of the Validity of the Chriſtian Doctrine. The enſuing Sheets will far better ſet forth the Deſign of the* Daniſh *Miniſters, by ſhewing what particular Enquiries they have already made, and the ſeveral Anſwers they have receiv'd from the learned Prieſts of* Malabar, *concerning the Religion and Manners of the People of that Country. It is the Deſign of the Miſſion ſtill to purſue for ſome time the like Correſpondence with the Wiſe Men of* Malabar, *by which means they will be fully appris'd of all the Myſteries as well as let into the Weakneſſes of the Heathen Religion, without Imbittering the Minds of thoſe People againſt them; and after being fully poſſeſs'd of all the Neceſſary Preliminaries to a formal Siege, will then attack the Capital Errors of Heatheniſm.*

PREFACE.

As this Book has been kindly receiv'd in Germany, *ſo I hope it will meet with no leſs favourable Reception here, inaſmuch as for a thouſand Years laſt paſt very few Productions of this Nature (written by the Heathens themſelves) have been ſeen in* Europe. *The Reader will find in it many diverting Paſſages, ſtrict and wholſom Leſſons of Morality, with many Material Hints which will point out to him the Original of divers Ceremonies, and pompous Superſtitions falſly call'd Chriſtian, and receiv'd into the* Romiſh *Church. 'Tis known that ſome Nations have worſhip'd the four Elements, eſpecially thoſe of Fire and Water, becauſe of their cleanſing and purifying Qualities, fooliſhly ſuppoſing that Immaterial Beings, ſuch as the Souls of Men were capable of being purified by thoſe two Elements. So the* Romiſh *Prieſts prefer their Purgatorian Fire and Holy Water as Eſſentials to Salvation, and which they can have no other than the above-mentioned Reaſon for, and that they are the moſt fruitful Branches of the Sacerdotal Income. We find likewiſe, that it is not only theſe Heatheniſh Opinions that are follow'd by the* Romiſh *Prieſts; they Copy from the Heathens alſo the Numberleſs Orders of Prieſts and Monks. The* Bramans *are the Keepers of the* Malabariſh *Law, which is written in a Language of their own, and as little Underſtood by the Common People, as the Holy Scriptures and publick Maſſes are by the Hearers of the Church of* Rome. *The Learning of the* Bramans *was ſo Famous among the Antients, that* Alexander *the Great put many Difficult*

A Map of
MALABAR &c.
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N.3 Dirucunnalei
N.4 Dirudalei
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of
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Eastern or Indian
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CEYLON
Maldiva Id.
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Jaffanapatan
Trincanella Bay
Manks Cap
Adams Peake
Dutch F.
Colombo
Candy
Calapetone
C. Comerin
Tigapatam
Angengo
Quilon
Porcat
Cochin
Cranganor
Panian
Calicut
Telechery
Cananor
Mangalor
Barcelor
Goa
Rasteode
Diamonde
Mines
Bisnagar
Mount Dely
Comyner
Tanjore
Madure
Carnapoly
Negapanum
Trinquebar Danes F.
Fort St. David's to G.B.
Pondichery
Sadrapatan
Cubelon
Fl. St. George to G.B.
Pallicate
Armegon
Carora
Petapoly
Masulipatan
Naseapore
Vizagapatan
Manser
Maniquepatan
Gulconda
Bagnagar
Tallinga
Dolmbat
Aurong
Abad
Bidar
Orissa
Soulapour
Gingera R.
Varsinga
Sultel
Decan
Dabul
Rajapore
Dirde
Bacaim
Bombay to G.B.
Schelt to Pore
Regipore
Careptam
Tamana
Annanore
Baquer
Manquila
Malabar Fro
Andara
Ide Parcal
Quelpere
Dadesara
Mangalore
Cubelo
Sulba
Timor
Panata
Candulal
Maldivia
Carale
the Equinoctial
Mount Dely
St Thomas
Jaffanapatan
Trincanella Bay
Manks Cap
Adams Peake
Dutch F.
Colombo
Candy
Calapetone
C. Comerin
Tigapatam
Angengo
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Cochin
Cranganor
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Cananor
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Rasteode
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Sadrapatan
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Fl. St. George to G.B.
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Naseapore
Vizagapatan
Manser
Maniquepatan
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Varsinga
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Bombay to G.B.
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Regipore
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Malabar Fro
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Dadesara
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Cubelo
Sulba
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Candulal
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A N

ACCOUNT

OF THE

Religion and Manners of the People of MALABAR.

LETTER I.

Wherein the Corresponding Indian *excuses himself, for not answering sooner to the Contents of the Letter directed to him. He promises to be more punctual for the future, and returns short Answers to Nine Questions relating to the Religion of his Country.*

IN the Year (a) *Nandanawarutschun*, the Second of *October*, I *N. N.* wish the Priests Health and Peace.

B You

(a) Nandanawarutschun *signifies the present Year; for they don't reckon their Years from the Creation of the World, or from any other certain Epocha: but they have a Period of Sixty Years, which they call* Antu, *and every Year in every Antu has its particular Name, so that when an Antu is at an End, they begin again in the same manner.*

You have, some time since, sent me Nine Questions in Writing, desiring my Answer to each of them; but as I have been little conversant in the Matters you propos'd, and likewise finding it difficult to meet a Person skilful enough to resolve such nice Enquiries, I have therefore been thus tedious in obeying your Commands. But now having the Opportunity of consulting with a Wise and Understanding Priest of *Sarpanum*, I send you his several Answers to your respective Questions, in as few Words as may be: for according to the *Malabarish* way of Reasoning, I might have given you Six several Answers to each Question, which would have swell'd my Letter to too great a Bulk.

You may assure your selves of the Truth of what I send you; for I shall never communicate any thing to an Assembly of your great Wisdom and Learning, which has not the Approbation of our Wise Men, and of which I am not fully convinc'd. I am now prepared to answer all your Letters, and will endeavour to be a more punctual Correspondent; but I am of Opinion you would do well to send for the Priest of *Sarpa-*

num,

num, and discourse with him your selves about those Points which you enquire after: for he is a Man well qualified to satisfie you in every Matter relating to this Country, and is highly esteem'd for his great Wisdom, and his Contempt of Riches. And now, as I am perswaded that the Fire of Anger does not burn in your Breasts, I hope you will easily excuse my seeming Neglect. Our *Bramans*, and learned Men, do not stir from home this wet Weather; but for the future, I promise you speedy Answers to such Enquiries as I shall receive from you.

Schalam (*i. e.*) *Farewel.*

QUESTION I.

What gave the first Rise or Beginning to the Malabarish *Religion?*

ANSWER.

The Supreme Being, who is the *Almighty God*, is called in our Language *Parabirumma*, from whom the Goddess *Tschadal* derived her Original. [They believe that this Goddess was heretofore existing in the Supreme Being as the *Feminine* Faculty, and was since sever'd

from the *Maſculine* Power.] There were born of her Three Gods, call'd *Diramurtigoi*, [which are worſhip'd by theſe *Pagans*, ſometimes as the Supreme Being in One Perſon; and at other times as Three Perſons, namely *Biruma*, *Viſchtnu*, and *Ruddiren* or *Iſuren*. They eſteem theſe Three to be ſo many Attributes of the Almighty, which are communicated to the ſeveral Creatures among them; and therefore often worſhip Animals, &c. in that Senſe.] From the Looks of the God *Biruma* were born the 420 *Bugenangöl* with their Lords. [Theſe are the ſeveral Orbs, or Spheres of the Material World, which are ſeverally under the Direction of ſome particular Leader.] From the *Diramurtigol* came forth likewiſe the four Law Books, with the 6x *Saſterangol*, which explain the Doctrines contain'd in the Four Books of the Law: as likewiſe the 18 *Puranu*, or *Porans*, which are Hiſtorical Explications of the Six *Saſterangol*, [or Books that contain both their ſacred and profane Hiſtories.] From the Doctrinal Points contain'd in theſe Books, the (a) *Bramans* impoſe certain

(a) Bramans are to them what the Tribe of Levi was among the Jews.

tain Rules and Ceremonies on the People; pursuant to which Precepts they get up very early before Sun-rising, ease Nature, and cleanse themselves carefully; after which they wash their Mouths, and perform that Exercise which is call'd *Aschamon Kirigoi*, which is one of the many Parts of their outward Worship. After this they lift up their Minds to God, and read that Part of the Law which treats of Washing and Purification, at the same time washing themselves with Water. Then they read their Form of Prayer with all its Ceremonies; after which they repeat their * *Kiaddiri*, praying and humbly beseeching *Deramurtigol* [the three Persons or Gods] to present all their Performances to the great Supreme Being, in the Place where his Honour dwelleth. [Then they honour and worship their Idols, bringing their Offerings before them; and lastly, they direct their Thoughts to the supreme Being, as if he himself was there visibly present. These Ceremonies are so tedious in their Performance, that sometimes the greatest Part of a Day is taken up in this

* A Form of Prayer.

kind of Worship; for they must be regularly and perfectly done, and by no means abridg'd or hinder'd, not even by the King's Presence.]

QUESTION II.

What Thoughts do the People of Malabar *entertain of the Christian Religion?*

ANSWER.

We abhor the Christians, principally because they kill and eat Cows, [which they esteem to be a Crime as heinous as Homicide or wilful Murther. Nor is it only that Beast in particular that they respect; for they have likewise such great Affection for all other living Creatures, that on no Pretence whatsoever may they be kill'd. It is now about three Months since a Man of this Country, being greatly press'd with Hunger, kill'd a Cow for his Support; but upon the Discovery of it was sentenc'd to dye: Nevertheless, upon some Intercession made for him, his Execution was remitted, upon Condition that he should have his Right Hand and Left Leg cut off. And so much is a Man defil'd with eating of Flesh, that their

their Law obliges them neither to touch such a Person, nor any Utensil belonging to him.] Again, the Christians do not purify themselves after they have been easing of Nature, and have no Regard which Hand they make use of to cleanse themselves. [Their Law directs them to use the Left Hand only for that Purpose, and therefore they never touch their Meat with it. Seeing therefore that the *Europeans* are careless in this Point, they consider them as profane and impure.] Thirdly, the Christians drink inebriating Liquors: [and that is accounted with them to be the most flagrant Crime. The meaner Sort only are guilty of it; and it is upon this Account, more than any other, that their Prejudices are continu'd against the *Europeans*, who make Drunkenness their daily Practice.] And, lastly, because they seem to be negligent in lending their last Offices and Assistance to their departing Friends, to the end that their Souls may be directly convey'd to the Mansions of Bliss. [For when any Person among them is near Death, they fast and give Alms, hoping that such Acts will redound to the Advantage

of the dying Person, and wipe out his Sins; otherwise his Soul will continue in a wandering and unquiet State.] But as for the Law of the Christians abstractedly consider'd in itself, 'tis a holy Law, but it is not accompany'd with good Works, like unto ours.

QUESTION III.

Which are the chief Reasons why the Malabarians *refuse to embrace the Christian Religion?*

ANSWER.

God has created several Kinds or Classes of Men separately [They reckon 96 sorts, which are distinguish'd by their Callings and Professions. The one is not permitted to Intermarry with another. Two sorts may not eat together, nor use the same Ceremonies in Worship, or dressing their Meat.] The Christians have no Regard to this Law of the Creation, but Men and Women come promiscuously into their Temples, and therefore we cannot embrace such a Religion.

QUE-

QUESTION IV.

What learned Men does the Nation of Malabar *entertain at this Time, and how do such Men employ themselves?*

ANSWER.

Of learned Men among us we reckon two kinds chiefly; the *Kuru*, which are of the Priesthood, and the *Sastiriar*, who are Professors of several Systems in Divinity. Of the First, we have three distinct Orders, *viz* the *Wairawenada-Kuru*, *Pantscharscha Kuru*, and *Mahallei-Kuru*. Their Office is to prepare the Offerings for our religious Worship. Of the next Class are the *Sastiriar*, namely, the *Tschescha Sastiriar*, *Minalschi Sastiriar*, *Tschidambara Sastiriar*, and *Mogarambara Sastiriar*. These explain severally the different Systems of our Divine Law; and receive the Youth of our Country into their Schools, to make Tryal of their Faith: For if we find they are not finally disposed to believe all the Mysteries of our Religion, we think their Study will be of no Effect. Besides these, there are yet many others which

I ſhall not particularize, altho' they are not much inferior to the preceding either in Wiſdom or Learning. The Work of theſe laſt is chiefly to inſtruct the Youth in thoſe Points which relate to publick Worſhip and ſolemn Feaſts, as they are taught in the Gloſſaries called *Saſtirangöl.*

QUESTION V.

What are the Opinions and Doctrines peculiar to the Sect of the Bramans?

ANSWER.

In their Youth they ſtudy the Law, and its ſeveral Syſtems; but more eſpecially the Practice of a virtuous and ſober Life. They are likewiſe diligent in Praying, Offering, and ſuch other good Works. [Moſt of their Books are Ceremonials, and Tracts of moral Virtues, which they have tranſlated into the *Malabariſh* Language from the * *Kirundum.*]

* *Which is the ſacred Language known only to the Bramans.*

QUE-

QUESTION VI.

By what Means do they hope to obtain eternal Happiness?

ANSWER.

We represent Happiness by landing, or coming on shore at the Regions of Bliss. We believe we shall obtain Happiness by observing the *Malabargh* Laws, and being obedient to the Instructions of the Priests; by praying and meditating constantly upon God, the Creator of all things. All such we believe shall be saved.

QUESTION VII.

What Rules have the Malabarians *for the Government of their Conversation, in order to obtain Salvation?*

ANSWER.

All depends on the Instruction of the *Brahmans*, taken out of the four Books of the Law, and the six Systems, which shew us what Sins and Vices we ought to avoid, and what Virtues we should diligently practise. [The *Brahmins*

more

more particularly instruct them in these Matters; but as these learned Men are but few in Number, so are they chiefly employ'd by the rich Men of their Country, who give them Entertainment at their Houses for the sake of their religious Instructions; and nothing passes in the *Pagod*, or Churches, without the Direction of these wise Men.]

QUESTION VIII.

By what Means do the Malabarians *hope to free themselves from the Guilt of Sin?*

ANSWER.

By visiting of holy Places, where Miracles have been done, and honouring God there, with Meat and Drink Offerings; purifying themselves with Water [which is always found near to such Temples]; and by using Hospitality towards the *Bramans*; and in the Exercise of good Works, such as the *Kotanum* [a Ceremony whereby the *Bramans* transfer the Sins of the People into one or more Cows, which are then carry'd away, both the Cows and the Sins wherewith these Beasts are charged,

ged, to what Place the *Braman* shall appoint.] The next good Work is the *Paranum*, [which is the conveying of Lands or Tenements to the *Bramans*,] by which also our Sins are remitted. And lastly, the *Wastiratanum*, [an Alms consisting of Garments,] or the *Jurantatanum*, [which is an Alms of Corn;] either of these we give for the same Purpose. By these Means we are freed from the Guilt and Penalty attending Sin.

QUESTION IX.

Why do the Malabararians *make use of Images, both in their Houses, and in publick Places of Worship?*

ANSWER.

God Almighty can't be likened to any Creature, and therefore no Man can consider God under any material Form whatsoever. But how *Biruma Wischtnu*, and *Ruddiren*, and the other Gods are form'd, we are taught out of our written Law; and while the supream Being has shew'd us what Gods we are to pray to, and in what manner, as likewise what Rewards we are to expect,

pect, if we honour his Commands with Willingneſs and Chearfulneſs of Mind, 'tis therefore we honour thoſe inferior Gods by viſible Figures or Images.

LETTER II.

In the Year Nanda, *&c.*

I Have preſented my Service unto you, moſt Reverend Prieſts, by your Servant *N.* I have receiv'd and peruſed your Writings, and think my ſelf highly obliged to give you faithful and quick Returns; wherefore I have already ſhewn your eighteen hard Queſtions to one of our Learned Men, and have committed to Writing his ſeveral Anſwers to them.

The *Bramans*, and **Iſchuddirers*, are the proper Perſons to ſatisfie your Enquiries; but theſe are ſeldom to be ſpoken with in the Evening, and hardly remain half an Hour in one Place: Therefore my Returns have not been ſo

*Iſchuddirers, *an Eccleſiaſtical Order of Men among them.*

ſo Expeditious, as I could have wiſh'd. In the mean while aſſure your ſelves, that altho' I am diſtant from you, yet will I do you all poſſible Service in conſulting our Wiſe Men in thoſe Matters you deſire, whenever I ſhall have Opportunity; and will continue writing to you, tho' my Letters may not perhaps give you that ample Satisfaction which you deſire.

You have intimated to me your Will, that I take Notes of any remarkable Paſſage I may happen to hear, or otherwiſe come to learn; all which I will carefully obſerve, and remain yours.

Sebaſtian. Farewell.

QUESTION I.

How can it be made appear, that the Malabarith *Law is a ſaving Doctrine?*

ANSWER.

It can be demonſtrated not only from the four Books of the Law, and the ſix Syſtems derived from them; but likewiſe from a Book named *Yſhaddo Kori maga Mandirum*, which is the Abridgment of the eighteen Hiſtorical Books of the Law, One Part, which is

called

called *Wiraneku*, treats of the six holy Places, which all Persons must visit, if they will obtain Salvation, these are namely the old *Diruwarur*, a City five *German* Miles distant from *Tronquebar*, famous for many Miracles done there, and for the Apparition of their Gods.

2. *Nägapanum*, a Maritime Town, five Miles from *Tronquebar*, now belonging to the *Hollanders*, it has a fair strong Castle, and famous among the Natives for the Appearance of our Gods.

3. *Diruvallaru*, a Village three Miles distant from *Tronquebar*.

4. *Dirukkuwalei*, a Village seven Miles South-West from *Tronquebar*.

5. *Diruvalici*, a Village six Miles South-West of *Tronquebar*.

6. *Dirukkarawal*, eight miles West from *Tronquebar*.

Our Books assure us, that all those Persons who visit these Places, and do Penance for their Sins, shall be, in a visible Manner, introduced by the Gods themselves into the Place of Happiness.

Now besides these six chief Places of Worship there are reckon'd 364 Holy Places or Pagods in the Kingdom of *Tanjour*, with many Holy Rivers, and purifying Waters.

The

The Names of their Gods in those 364 Places of Worship are manifold, but every one is at his own Liberty to make Choice of which he likes best, and also to chuse his Priest, according to whose Directions he is to order his Life and Conversation, which if he does punctually observe in Faith and Practice, he shall be saved, for so it is written in all our Law Books.

This is the avowed way of Salvation among the *Bramans* and all other of our Priests who acknowledge our Law.

QUESTION II.

What Vices are mostly forbidden, and what Virtues are chiefly recommended, in the Malabarish *Law?*

ANSWER.

The Sins strictly forbidden in our Law, are Murther, Whoredom, Theft, Enmity, and Hatred, betraying our Trust, Treason against one's Lord or Master, bearing false Witness, Perjury, Lying, Disobedience to spiritual Leaders, Ingratitude, refusing to restore Things committed to our Charge, oppressing the Poor, betraying those who

who fly to us for Refuge, blaſpheming the Gods, breaking down the *Pagods* or Places of Worſhip, deſtroying the Flower-Gardens thereunto belonging, and killing any living Creature. Theſe, and ſuch like Sins, are forbidden in our Law.

The Virtues commanded are *Annatanum* [or Alms conſiſting of boyled Rice to feed the Poor, the *Bramans*, *Pontarongal*, and other holy Men.] The *Wastiratanum* [or Alms conſiſting in Garments;] *Kaniatanum*, [when a rich Man gives his Daughter in Marriage to a poor Man, or helps a poor Man to ſettle his Daughter in Marriage;] *Pischoranatanum* [an Alms conſiſting of Mony;] to build Places of Worſhip; to make Ponds of Water for the Conveniency of Man and Beaſt, becauſe of the exceſſive Heat and great Scarcity of Water in many Places of this Land; and if ſuch Ponds are magnificent and well adorn'd, near to ſome *Pagod*, and afterwards conſecrated, then are they made uſe of in our Waſhings and Purifications; to build Houſes for Travellers to reſt themſelves in; to build Hoſpitals for the Maintenance of one hundred or one thouſand holy Men, all of

one

one Order, either *Bramans*, *Pantaran-gol*, or *Antigol*, to build Houſes for the *Bramans*, which we eſteem to be a very meritorious Work; to plant Gardens near the *Pagods*; to erect Water-Bandels [which are little Sheds for the Conveniency of drinking Water, to ſhadow it from the Heat of the Sun;] to plant Flowers and Trees, eſpecially the *Coko-Tree*, whoſe Flowers are offer'd to the Gods, and whoſe Fruits are uſeful for the Maintenance of Man; to plant Trees in the Highways for the Shelter of Travellers, to bring up poor fatherleſs and motherleſs Children, to aſſiſt the Poor, to feed the Hungry, to give Drink to the Thirſty, to aſſiſt Learned Men that they may live comfortably, to inſtruct the Ignorant, and to maintain ſuch as cannot help themſelves. Theſe, and ſuch other good Works, are much recommended in our Law.

We neither kill nor eat of any living Creature, becauſe we believe the Tranſmigration of Souls, loaded with Sins, into Beaſts. This Opinion is ſtrictly maintained among us, except only by one Sect who eat Fiſh and Fowl; and the poorer Sort of them feed on the Fleſh of Cows and Rats. [For which Rea-

ſons

ſons they are conſidered by the reſt of the Nation as unclean, and therefore obliged to keep at a Diſtance from other Men.]

QUESTION III.

Why do the Bramans *keep the Law in their own Hands, and ſuffer no other Perſons to handle it, or explain it, beſides themſelves?*

ANSWER.

Becauſe the God *Biruma* has ſo order'd it, in as much as the *Bramans* are deſcended from the Family of *Biruma*, which is the moſt Holy and wiſeſt Family; for this Reaſon they are qualified to impoſe Ceremonies in the Churches, and to explain the Ordinances of our Law. As for the *Tſhudriers*, they have Licence only to read the ſix Syſtems, if they abſtain from eating and drinking unclean things, ſuch as Fleſh and ſtrong Liquors, and content themſelves with Water and Milk, which is accounted the only clean Diet among us. [Theſe Prieſts are likewiſe permitted to carry about the *Lingum*, or Figures, cut in Stone or Chryſtal, repreſenting

senting the private Parts of both Sexes, which the People hold in great Veneration, and as Amulets wear them in the Hair of their Heads, and about their Necks, wrap'd up in Linnen Cloth. They place them likewise in the innermost Part of their Temples, where the *Bramans* honour them with daily Offerings.]

Moreover the *Tschudirers* are allowed to carry about the *Pantschatschorum*, (i. e.) the five Letter *na-ma-Tschi-wa-ja*, which make the Words *nama-Tschiwaja*, that is Praise the true God. [With these Letters they pretend to produce many Wonders and Mysteries, and the common People, who know no more than the Ceremonies attending the *Pantschatschorum* and the six Systems of the Law, believe all Men are damn'd that are negligent in the Observation of them.]

QUESTION IV.

How came Sin into the World, or what is the Cause of Evil?

ANSWER.

When God in the Beginning created the World, Vice and Virtue had their Being

Being at the same time; for as there are two Principles in Man, *viz.* Anger and Patience, so Sin and Obedience have maintain'd their Ground ever since; and therefore we believe that God is the Author and Cause both of Vice and of Virtue.

QUESTION V.

What are the most proper Means to reclaim a Vicious Man from the Errors of his Way and his Evil Practices?

ANSWER.

The only sure way to become a good Man, is to suffer one's self to be instructed, and guided by good Men, and to walk in the same Way with them, following their Examples.

QUESTION VI.

What are the Distinguishing Marks or Characters to know a good Man by?

ANSWER

A Good Man will love God, and the Exercise of Good Works, be kind and friendly to all Men, speak of Good Things,

Things, avoid and shun Evil, continue in no Sin, shun Wrath and Anger, render Good for Evil, exercise Patience in the greatest Afflictions, hurt no Man, he will carry himself modestly and with Prudence, desire no other Wife but his own, and esteem every other Woman as his own Mother, not covet what belongs to another Man, he will keep his word and make good what he has promis'd, but more especially will not break his Oath, he will cherish holy Thoughts, and exercise Justice and Equity towards all Men, and live by his Labour and Industry. These we take to be the Distinguishing Marks of a Good Man.

QUESTION VII.

What Reward have Godly and Virtuous Men in this Life?

ANSWER.

Such Men are not solicitous for Meat or Cloathing, they shall be freed from dangerous Sickness and killing Pains, they shall be happy in the Education of their Children, and attain to a high Degree of sound Knowledge;

they will acquire the Love and Friendship of many People, and prosper in all their Undertakings; they will be enabled to build Temples, Hospitals, and Water Bandels; their Family will flourish, and multiply, and at last they shall dye happily. These are the Rewards of Good Men in this Life.

QUESTION VIII.

What are the Punishments of Wicked Men while they are in this World?

ANSWER.

As the Wicked are commonly Rich, so do their Riches leave them suddenly; they are visited with the incurable Disease of Leprosie; they lose the King's Favour; they have always an Evil Name, and whatever they undertake will not prosper. These are the Punishments of the Wicked in this World.

QUESTION IX.

Whither do the Souls of Men go after the Dissolution of their Bodies?

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ANSWER.

The Souls of Good Men go to the World *Tschiwalogum* [that is, the true World and Residence of God]; and the Souls of Wicked Men to the World *Enalogum*, where Punishments are administred, and where Death keeps his Court.

QUESTION X.

What is the Office of those you call Tscharigeikarers?

ANSWER.

There are many Sorts of these Men, some of them marry, others live in Celibacy; some are more austere than others: They go Pilgrimages to search for Gifts for the Temple, they spend their Lives in penitential Exercises; in a Word, they are both Ecclesiastical and Secular, as are also the *Kirigeikarers*, who till the Ground and perform several religious Ceremonies.

QUESTION XI.

What is the Employment of the Jogigol *among the* Malabarians?

ANSWER.

They live in Holes of the Earth, from whence they never ſtir but once in eight Days, to receive ſuch Alms as will be diſtributed among them in a Neighbouring Hoſpital. Their Diet is chiefly Milk, and their Exerciſe is holding in their Breath, and attracting Water to their Bodies thro' the *Anus*, and ſquirting it out again at Pleaſure, when they have ſufficiently cleanſed the lower Venter. [Theſe are the moſt rigid Sect among the Heathens, given to Contemplation (as their Name intimates;) they are truly weaned from the Enjoyment of worldly Pleaſures, for they have no Property but live on Alms; they believe that holding in one's Breath contributes much to long Life, and many Volumes are writ on that Subject.] But beſides this, we have yet in *Malabar*, another Sect, which are called *Gaimgal*, ſurpaſſing all the reſt in Strictneſs and Auſterity of Life, and Profoundneſs of Wiſdom. Theſe reject all the Ceremonies of the *Pagods*. They renounce the Plurality of *Gods*, and will acknowledge only one ſupreme Being. They live in Caves in the Mountains; they never

ſpeak

speak nor have any Converſation, with Women, neither have they any Bodily Paſſions.

QUESTION XII.

What Penitential Exerciſes are in uſe in Malabar?

ANSWER.

To ſit down for ſome time croſs-legg'd, or hold up their Arm above their Head. Some twiſt their Arms one within the others, ſome let their Nails grow to a great Length, others ſtand on their Heads, or on one Leg, as others on the Tops of Trees, or under certain Trees, or in the Temples. He that continues ſuch Exerciſes longeſt, is the devouteſt.

QUESTION XIII.

Why do the Malabarians *take two, three, and ſometimes five Wives, in Marriage?*

ANSWER.

The King alone is allow'd five Wives, for the Increaſe of the Royal Family; the reſt do it to ſupply the want of Heirs, and that after the Death of the

Father, his Children being numerous they may (as they are obliged to do) make great and many Alms for the speedy Deliverance of his Soul out of Torments.

QUESTION XIV.

Why do Widows never re-marry here?

ANSWER.

We have four Families that in this Point observe the same Laws, *viz. Wiramatschadi, Tschaddirca, Waschia Tschaddi*, and *Tschuddiraischadi*. These four are subdivided into eighteen other Families, which all hold that a Widow that marries is no better than a Whore: But she that continues to mourn the Death of her Husband, 'till she dies, will obtain Eternal Happiness.

QUESTION XV.

Why do Women burn themselves when their Husbands dye?

ANSWER.

One of the King's five Wives who is properly his Queen, (if she has had Sons

Sons and Daughters by him) is ſpar'd from being thrown into the Fire: But all his other Wives without Exception, are burnt, to prevent the hard Treatment which may attend them after the King's Deceaſe. But they which fling themſelves willingly into the Fire, are immediately poſſeſs'd of Happineſs, they have Temples built in Honour to their Memory, and Prayers are directed to them.

This Cuſtom is alſo in uſe among many of the Common People in the Kingdoms of *Malabar* and *Wartug*, but is not uſed in *Tanjour*, where burying is practiſed. In the aforeſaid Places, if a Wife loves her Husband, ſhe takes two Sticks in her Hand, and throws her ſelf into the Fire where the Corps of her deceas'd Husband is burning.

The *Bramans* on this Occaſion uſe many Ceremonies; the Widow, having fix'd the time of her Execution, has a Pit dug, and carries the Wood her ſelf to the Place. At the appointed Day ſhe dreſſes her ſelf in great Pomp, and being accompany'd with thouſands of People, they march to the Funeral Pile, crying out with all their Might *Motſchun, Motſchun, Motſchun*, or *Kailaſchun, Kailaſchun*.

Vallischum, Kallischum, that is Glory, Glory, Glory. The Men, there present, recommend her to their Wives as a true Pattern of Conjugal Love.

QUESTION XVI.

What are the Nuptial Ceremonies observ'd in Malabar?

ANSWER.

When any young Man has set his Affections upon a Woman, the Astrologer (who is a *Braman*) is sent for; (these Priests are the Almanack Makers here, and publish yearly their Kalenders in the Language of their Country.) These are the Men who are consulted under what Constellations the two young People were born, and as their Opinion is, that the Stars which were predominant at the time of their respective Nativities, are opposite and angry, or whether they be more harmonious Prognosticks, so is it concluded they will be more or less happy (for what he says is an Oracle.) If Fortune favours the young Couple, the Bridegroom sends a Dowry to his Bride of Mony and Cloaths, which, in the

Presence

Presence of all her Friends and Relations, are laid on a wooden Charger. On a second Plate are put Flowers, and Meal made of Sandal Wood. On a Third, Fruits and *Cocoa* Nuts; and on a Fourth is laid *Betel-Areck*, which is a Confection of the Leaf *Betel* and the *Areck* Nut, somewhat like the Nutmeg. These Plates are carry'd by young Maids and Boys on their Heads, who walk in great Pomp, Procession-wise, 'till they deliver their Charge to the Bride. Then the Parents of the young Couple propose Conditions of Marriage, in the Presence of all their Friends; and when the Articles are fully agreed on, the Bride and Bridegroom are handsomely entertain'd, and the *Betel-Areck* and Sandal Meal (*for its sweet Smell*) are distributed among the Guests. The Time for the Celebration of the Nuptials is then fix'd, and all depart home 'till the Day appointed, at which time the Friends assemble again at the same Place, making great Feasting and Rejoicings, erecting Pillars and Bandels before the Bride's House. These Bandels are artificial Trees made with Boughs of the *Cocos*-Tree twisted together, and adorn'd with Pieces of Cloth and Figg Branches in such a

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that they resemble Tabernacles or Bowers. In the mean time, seven young Women are employ'd to boil Rice in Fannels or large Caldrons, while the *Bramins* prepare a burnt Offering in Honour of the Goddess of Fire, with many other Ceremonies in the Presence of all the Company, to the almost smothering them with the smoak of their combustible Materials. Then they pray to *Biruma*, *Wischtnu*, and *Ruddiren*, with 330000000 Gods more; and proceed to the Temple with Flowers and Sandal-Meal for the Performance of that Ceremony call'd *Tschikkatschäranku*. The Nuptial Chain is then lay'd on a wooden Plate to be consecrated by the *Bramans*. This Chain in this Language is called *Tali* or *Dirumankilium*. 'Tis a little golden Image, representing a Heart and Face, which being put upon a Piece of Thread, is tyed about the Bride's Neck, where it must always remain, so long as her Husband lives. After this Ceremony is over, the young Couple walk Hand in Hand three times about the fermention'd Pillar or Bandel; and then sit down together, with their Faces Eastward, and after some little time pass'd in that Manner, they are led home

home with great Marks of Joy, accompany'd with all their Relations and Friends, then and there present.

LETTER III.

IN the Year *Nandanwaruſchim* the 7th of *October* Old Stile [for their Months exactly answer ours here in *England*] I greet you Royal Priests a thousand times. Your Letter with the fourteen enclos'd Questions I have receiv'd, but at such time, when all the Inhabitants of this Town are gone to celebrate a Feast of Purification kept at *Mairom*, so that I have had no wise Men to consult with, in solving your Difficulties; therefore what I write to you at this time is all my own, the Truth of which I am very well assur'd of, for what seem'd doubtful to me, I deferr'd the writing of; in the mean while I expect your Answer with Impatience, to know if my Notions have had the good Luck to please you. We have had here Rain for eight Days without Discontinuance, which render'd the Ways very dangerous and most impracticable to the Messenger, because of the great overflowings of Rivers

QUESTION I.

Is the Religion of Malabar *Uniform, or is it divided into divers Sects?*

ANSWER.

We have many different Sects, as First, the *Tschiwawedum*, which is again subdivided into many minor Sects; the Gods descended from the Family of, 1 *Isurens* are only worshipped by this Sect: 2 *Wiratschaiwam*, (or that Sect which worship the *Lingum* already before mentioned.) 3 *Tschilamadam*. 4 *Wischnuwedum*. 5 *Taddawadimadam* 6 *Namaperumalwedum*. 7 *Tschainermadam*, to which Sect is reckoned the *Tschiwawedakarer*, who worship the *Lingum*, and honour with Religious Adorations several Persons, as *Wikknieschuren* the Son of *Isurens*, *Nandischuren*, who is *Isurens* himself, worship'd under the Figure of an Ox; *Subbiramanien* another Son of *Isurens*, and *Ispari* (who is *Isurens*'s Wife.) Others do worship *Biraddilnigapuschei*, they make a *Lingum* of Earth, and perform their Devotion before him, (which consists in Ceremonious Washings by Rivers sides.) Some of them adore *Maga Letschini*,

shini, (or the Goddess of Fortune,) and others worship *Diimuraltirasideris*, one of the Names of *Isuren*'s Wife; some have another sort of Devotion called *Walapuschei*; and some of them worship *Patirrakoli*, (a she Devil,) and her Sister *Dakkei*: All these several ways of Worship are in Use among the several Sects of the *Tschaiver*. But as for the Devotion of another Sect, named the *Wirotschaiver*, 'tis as followeth; they make a Stone or Christal *Lingum*, and carry it about to perform their Devotion before it, and they call it *Bran Lingum*, which they carry always about them, and is buried with them; for their Mens Bodies are not burnt. And lastly the Third Sect call'd *Tschilumbaltschiver*, dig a Well in their Houses, upon whose Water the Light neither of Sun or Moon must shine, for they make use of it in their Ceremonial Purifications, and in boyling their Victuals, and touch not any other sort of Water. They carry also a *Lingum* of Christal about them, and are buried in a sitting Posture, with their Hands lifted up as if they were in an act of Devotion or Prayer, which they call *Tschimuda*. All these three different Sects are expressed with

the one Word *Tschaiwamadam*, or *Tschaiwakalam*. The Fourth Sect, *Wischtnuwedakarer*, or *Wischtnupaddikkarer*, carry always upon their Foreheads or upon their Arms, the holy Name of *Wischtnu*, besmear'd thereon with some colour'd Mixture, and worship *Perumal*, which is one of the Names of their God *Wischtnu*. The Fifth Sect, *Tadduwadikarer*, besprinkle themselves with Santal Meal, and worship *Wischtnu*, under the Name of *Rischtnen*. The sixth Sect, *Namaperumalwedam* does also carry upon their Foreheads or Arms the *Dirunamum*, and worship *Rischtnen* or *Wischtnu*. The Seventh Sect, *Tschainer*, observe the same way of Worship, and when they go to eat, they eat upon a Brasen Plate, and perform their Religious Ceremonies; these four last mentioned Sects do all worship *Wischtnu*; and there are many more Sects that are not mentioned here.

QUESTION II.

What Law Books have the Malabarish *Religion?*

ANSWER

Our Religion is comprehended properly in four Books, 1 the *Samawedum*, 2 *Urukkuwedum*, 3 *Edirwarrawedum*, and 4 *Airwedum*, to which you may add, the Book *Dakastirum*, which is the Grounds of all their Religious Ordinances, gathered together Dialogue-wise from many other Authors, writ in the *Airendum* Language, are highly esteem'd among them, and they will not shew it to Strangers, nor is it understood by the Vulgar, nor are they indeed permitted to look into them, for the *Bramans* reserve the studying of these Books to themselves.

QUESTION III.

What Books are currently in Use, read by the Vulgar?

ANSWER.

The most common Books in this Land are these that follow. *Dewarum*, wherein the Glory of *Tschivens* (one of their Gods) is describ'd. 2 *Dirumwaschagum* (a Book consisting of many Sayings of their Prophets, collected into one Volume) 3 *Tschiwapodagum* (or a

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Poetical Book writ in the Praise of *Tschivens.*) 4. *Willakkoli*, (or Book containing moral Discourses.) 5. *Diruwalluwet*, (one of their best Books in Morality.) 6. *Ganapodagum*, (or a Treatise of Wisdom.) 7. *Tschiwakawischum*, (an Elogium, or Panegyrical Discourse upon *Tschivens.*) 8. *Dewikawischum*, (or the Praise of the Goddess *Tschaddi*, *Tschivens's* Wife.) 9. *Waripaddu*, (consisting of Hymns to comfort such as are lying on their Death-Bed; and Death in their Opinion is but an Introduction to a better State.) 10. *Anta-Systirum*, (or a System of Natural Philosophy.) 11. *Abiramiandadi*, (or the Praise of the Goddess *Ammei*, *Isurens's* Wife.) 12. *Kaschikandum*, the History of Miracles done in the City *Koschi.*) 13. *Periapuranum*, (or one of the greatest of the 18 History Books.) 14. *Woruttaschelpuranum*, (or the History of the Gods, and of their Actions in the City *Woruttaschel.*) 15. *Rundapuranum Dirurawenkapuranum*, (being the History of the Actions of the Gods in the City *Dirumwenkadi*, a place about seven Miles from *Tronquebar.*) 16. *Matupuranum*, (treating of Miracles in the Town *Matur.*) *Markandapuranum*, (the History of a young Man, whose

whose Name is *Markanden.*) 17. *Wadupuranam*, (Wonders done in *Wadur.*) 18. *Ekatesch[illegible]gaum*, (a Book according to which they Institute two Feasts every Month.) 19. *Ramaianam*, (a Book treating of the Wonders of *Raman*, by which Name is meant the God *Wischtnu.*) 20. *Walakandaraiatamam*, (a Poetical praise of *Ramen.*) 21. *Pandawam*, (the History of Five Kings who were Brothers, and one of them, *Darmer* by Name, was visibly taken into Heaven by the Gods.) 22. *Indiraschiddanaralam*, (the History of *Indiraschaldan*, who was the Emperor of *Ceilon's* Son,) who wag'd great Wars with *Raman.* 23. *Ramoakkarnabatalum*, (an History Book.) 24. *Iranianaadeimmraham*, (the History of the Giant *Iranien* who rebell'd against the Gods, setting up himself for a God, but for his Ambition was struck dead by the God *Wischtnu.*) 25. *Ramaschtnam*, (the History of *Wischtnu*, and the way of woshipping him aright, with all the Ceremonies belonging thereunto.) 26. *Ramawartiram*, (another History of *Wischtnu.*) 27. *Kischtnawandu*, (a Book much to the same purpose.)

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QUESTION IV.

Are the Contents of the 18 Puranen *and the Historical Relations in the* 24 Agamangöl, *true or false?*

ANSWER.

All that is written in those Books, whether Historical or Dogmatical, is very true, and also in the Four Books of the Law, and in the *Sastirangöl*, which treat of *Tschivens*, (by which Word is signify'd the True God or Supreme Being;) all the People of *Malabar*, whether in this Kingdom of *Tschoramandelam*, and in the Kingdom of *Pantimandolam*, (whose Kings are Vassals to the great *Mogol*,) or in the Kingdom of *Toudamandolam*, do verily believe the Contents of all the above-mentioned Books to be all Truth; they have many other Books in History and Philosophy not mentioned here.

QUESTION V.

What is contain'd in the Six Sastirangöl?

ANSWER.

The Six *Sastirangöl* contain all the Points and different Ceremonies in Worship,

ſhip, that the ſeveral Sects among us are obliged to obſerve, as the *Tſchwigeikarer*, *Kirikeikarer*, *Jogigöl*, and *Gnanigöl* mentioned already, as alſo the *Tſchandabergol*, (a Sect who brand their Arms with an hot Iron and are addicted to the worſhip of *Wiſchnu*,) *Tſchaiwakamargöl*, they carry the *Lingum* and belong to the Tribe of *Antigol*. (The latter is a Sect that go naked, and abſtain from Marriage, and go about begging as *Capuchins*.) There are other Books, call'd *Saſtirangöl*, which are Philoſophical, as *Tſchoaſtriſchum* treating of Aſtronomy, and *Panſchaukum* is an Almanack.

QUESTION VI.

What is the God univerſally worſhipped in Malabar?

ANSWER

Tſchiwen is but one, and *Wiſchtnu* is but one, tho' they have very different Names, for every new Wonder a God does, entitles him to a new Name. *Ayanar* is but one God, and *Pirani* is but one God, tho' they have very many Names; as likewiſe *Mariamman* and *Elamen* have very many different Names;

and

and *Tschiven* or *Iswen* has 1008 different Names, and yet is but one God.

QUESTION VII.

What Notion have the People of Malabar of the Supreme Being?

ANSWER.

The Supreme Being has a Form and yet has no Form, he can be likened to nothing; we can't define him, or say he is this or that; he is neither Man nor Woman, neither Heaven nor Earth, and yet he is all: subject to no Corruption or Mortality, and wants neither Sleep nor Rest; he is Almighty and Omnipresent, without Beginning and without End.

QUESTION VIII.

By what Means can one come to the Knowledge of the true God?

ANSWER.

You must make Choice of an honest Priest, and, if he is a *Braman*, get him to teach you perfectly the six mentioned Systems; and likewise he should teach you the *Udeikara*, or *Anatomy*, or the Know-

Knowledge of Humane Bodies,) and *Dudduwangol, for the Study of Natural Philosophy,*) with the Knowledge of all the Ceremonies, Offerings, and Feast Days, which you must observe punctually. You must abstain from Anger, and live in no known Sin; but exercise your self in the Practice of Virtuous Actions, as observing the set Times for worshipping, and visiting the *Pagods*, and Consecrated Ponds and Rivers; and avouting to observe strictly all the Commands and Precepts of our Law, and live in Love and Unity among your selves. These are the Means of attaining the true Knowledge of God.

QUESTION IX.

How is the Worship of God performed in Malabar?

ANSWER.

Our Divine Service is performed chiefly by *Bramans*, *Pantaron*, and *Antigol*, who get up early in the Morning to bath themselves, and then they prepare their Drink-Offering, made of Honey, Sugar, and the Juice of the Cokoa Nut; offering at the same time Flowers, and be-

beſprinkling all their Offerings and Images with the Powder of *Sandal-wood*. Next they proceed to their Incenſing, which they call *Tubum*, or *Tubaradinci*, wherein they make uſe of *Sandal-wood* and of an odoriferous Wood called *Agil*, in a Cenſer provided for that purpoſe; and then they proceed to their Meat-Offering, conſiſting of Rice, Peaſe, Beans, Butter, and Cokoa Nuts, [*which they ſet before their Images, and afterwards take it away and eat it among themſelves, repeating at the ſame time ſeveral Formularies of Prayers, and read the Praiſes of the Idol, to whom the Sacrifice is made, and this ſort of Worſhip is perform'd daily among them.*]

QUESTION X.

What Notion have your People of the Creation?

ANSWER.

God has Created Heaven, and Earth, and Hell, and all other Creatures for the ſake of Man; and hinted unto him what Creature is clean and fit for eating, and what Creatures are not ſo; and that Man might know his *Creator*, he is furniſh'd with five Senſes, and God has promiſed everlaſting Happineſs to them that walk

walk, according to his Will, and pronounces eternal Misery to the Transgressors of his Commandments. [They say this World and all that is done in it, Vice and Virtue, Heaven and Hell, are some of the 64 Sports or Comedies, with which God pleases himself; and some of those 64 Comedies were acted by *Tschivens* in the Town *Madurai* in the Presence of many Men; Of all which divine Sports the Book *Arubaddunala divumwileiadel* treats at large.]

QUESTION XI.

What are the Means to free us from Sin?

ANSWER.

Besides those Exercises and Walkings in the Paths of Virtue mention'd already, it will not be amiss to relate the History of King *Magareden*, who liv'd in the Town *Madurabari*. He led a very debauch'd Life, and his daily Companions were the vilest Miscreants; but when he ascended the Throne he thought of Marriage, and took to his Wife *Kalawadi* a very virtuous Princess, and Daughter to the King of *Kaschi* in the Country of the Great *Mogol*. After the

the solemnizing of the Nuptial Ceremonies; and the King and Queen had retired to their Apartments, the King found the Queen's Body to be as it were a Pillar surrounded with Flakes of Fire; and fearing to be burnt, let her go, and cry'd out, *O Wife, thy Body is lovely as a Tree adorn'd with fresh and new Blossoms: But whence is it that 'tis now all Fire?* To whom the Queen reply'd, *I have walk'd in the fair Paths of Virtue and Chastity from my Youth 'till this Moment; but you know your Life has been the Reverse of mine; for you have led a scandalous Life from your Youth; 'tis therefore that my chast Body can't bear the Touch of your polluted Carkass.* Hereupon the King answered, *But how shall I be Partaker of thy Chastity and Purity of living, that I may be cleansed from my Sins?* to whom the Queen answer'd, *Sir, you are now my Husband and we must live together, but I am altogether unworthy to give you Directions for the Absolution of your Sins; therefore let's go together to* Kerukker *the Priest, inhabiting the Banks of the sacred River* Jamunli, *from whose Hands you shall receive the* Tischtschel *(or Baptism) and therewith the Remission of thy Sins.* Thereupon she led him to the Priest, and the King

King ask'd him very devoutly if he might be baptiz'd, to whom the Priest answer'd, *I will baptize you very willingly*, and so led him to the Banks of the sacred Stream, and bid him sit down under a Lime-Tree with his Face Eastward, and having perform'd all the Religious Ceremonies, his Prayers, and the requisite Offerings, the Priest laid his Hands on the King's Head, and took him into the Number of his Disciples. Presently, while he was yet under the Tree, all his Sins fled out of his Body in the Figure of Ravens, and flying very high they appeared like so many burning Flashes of Fire, and fell down again as Flakes of Ashes upon the Earth. Then the Priest spoke thus, *O King, thou hast been a wicked Liver, but the Merit of thy virtuous Ancestors, the Prayer of a good Priest, and the Efficacy of Baptism, have procur'd thee Remission of thy Sins. Now go home, and sway thy Scepter in Justice and Righteousness*; and giving them both his Blessing, he dismiss'd them, and thenceforth they liv'd together very happily. This History is taken out of a Book *Ramaddirakandam*, and is a Parable teaching how the Remission of Sins may be attained.

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QUESTION XII.

What are the Characteriſticks of a wiſe Man, or the diſtinguiſhing Marks of Wiſdom?

ANSWER.

The Contempt of the World, and all that the Vulgar calls Great; not to be curious about eating and drinking; to lay all their Thoughts and Cares at the Feet of the great God; and to be wholly taken up in ſuch Prayers and Ejaculations, as are conſiſtent with ſound Underſtanding: He that acts thus, is eſteemed a wiſe Man.

QUESTION XIII.

What Formularies of Prayers are in uſe in Malabar?

ANSWER.

We have among us all Sorts of Prayers, which every particular Man learns of his Prieſts; and beſides the Formularies, every one prays to God, according to his own Underſtanding and Diſcretion, for the preventing of Evil, and for

for the obtaining the good things we want. When we Pray, we reflect upon the Sins we have committed, either in Thought, Word, or Deed; or what we have seen with our Eyes, or heard with our Ears. We pray that all sorts of Evil may be forgiven us, and that we may be delivered from an irregular Will, and from Ignorance in our Understanding, and that God may be pleased to guard us from all evil Thoughts. We pray that he may assist us daily, with all things necessary for the Support of Life; and that we may never covet other Mens Goods, and that we may be preserv'd from all sorts of Plagues and Crosses; that God may bless all our Benefactors: and as for those who have done us Evil, we pray God to reward them with Good for their Evil; and lastly we pray, that at the Hour of Death, we may be receiv'd unto a State of Bliss and Happiness.

QUESTION XIV.

How many Men did God Create in the Beginning?

ANSWER.

He created Man and Woman, from whom came the *Tschaddiria Waschio Tschaddira-Tschadi.* This Family has been afterwards divided into 96 Kinds. [They say moreover, that God, out of one of his 1008 Attributes, created Man after his own Likeness.]

LETTER IV.

Wherein is shewn, what Disposition there is in that People to embrace the Christian Religion, and their Willingness to partake of the same Advantages as Christians do.

IN the Year *Nandanawarschom*, to the Teachers of Truth, and to the Priests that are Lovers of Mankind, I *N.* salute you at *Trinquebar*, and have these things most humbly to propose unto you. When I narrowly observed that you are richly endowed with Wisdom, Understanding, and Holiness, walking always according to the Laws of your God,

God, and that you wage continual War against the three Enemies, *viz.* the World, Sin, and the Body, keeping them in Subjection, and endeavour to propagate the Laws of your God, tho' through much Hardship and Difficulties, yet you never cease to do well, and to assist Mankind: therefore I doubt not, but that you will obtain a Crown of glorious Reward in the other World. 'Tis for these Reasons, tho' unworthy of my self, yet in your Company, hope I may be elevated towards the Glory that is above; as Leaves, Thorns, and Prickles, break out at the same time with the Odoriferous Flowers of a Fair-blossoming Tree; and I beg Jesus Christ that he may grant me the Favour to enjoy your Company daily, to assist at your holy Exercises, and be a Hearer of that Law that God himself has given. This is my hearty and ardent Desire.

LETTER V.

Wherein a Braman *being desir'd to translate into* Malabarish *the Substance of a Book on Controversial Divinity, writ in the* Bramans *Speech; he excuses himself upon his Incapacity for such an Undertaking, yet offers to explain it to him by word of Mouth.*

IN the Year *Nandanawarschum*, the 7th of *October*, I Salute and Greet the Reverend Priests. Seeing you are such as know all that can be learnt of Man, pray why do you write to me with such unusual Terms of Respect? for I am a Man that understand nothing; but it may be you shew'd me so much Honour in your Letter, because I am one of your most humble Servants. 'Tis true, in the Art of Medicine I understand a little, and therefore I have at your Request drawn a Compend of this Study of Physick, as 'tis practis'd amongst us; but I do not pretend to have any Skill

Skill in Divinity, so far as to write any thing for your Information. You desire me to abridge *Takkaſaſtiram* into the *Malabariſh* Tongue. There are some things I confeſs in Medicine, Mathematicks, Aſtrology, and Poetry writ in *Malabariſh*, and 'tis not impoſſible to tranſlate Books in theſe Sciences from our *Bremiſh* into *Malabariſh*. But hitherto no body has ventured to put * *Takkaſaſtiram* out of † *Kirundzu* into *Malabariſh*, becauſe of the depth and difficulty of the Theological Matter therein contain'd, and expreſs'd in Philoſophical Terms, which can't be eaſily expreſs'd in *Malabariſh*. But were I preſent with you, I would propoſe the things in ſuch a Light, that you might expreſs it better in your own Language, which perhaps is more Copious and Expreſſive than *Malabariſh*: and ſo you might commit the Subſtance of this Book into writing. This it is that I had to aprize you of.

* *A Book in their Courſe of Natural Divinity.*

† *The Language of the Brahmans, in which all their Learning is written.*

LETTER VI.

Wherein a Native acknowledges to have read in his own Language several Books writ by Christians, to his great Edification; and that he is very sorry, that he, like many others, too much entangled with the things of this Life, is hinder'd from embracing openly the Christian Religion, with the Renunciation of Paganism.

IN the Year *Nandanawaruschun*, the 11th of *October*, I *N.* have thro' God's Goodness, and your Sacerdotal Blessing, enjoy'd Health and Plenty unto this very Moment. Having both had the Advantage to hear your Law read when I was with you, and since have read it and writ it my self; you desire me therefore to give you a brief Account, wherein the chief Differences consist between your Law and ours, and what Thoughts I entertain of your Religion. [illegible] know me well enough, and that

my Capacity is not sufficient for such an Undertaking; for, to tell you the Truth, I understand as little of the *Malabarish* Law as I do of yours; and indeed I am better vers'd in yours, seeing I have from the 17th Year of my Age conversed more with Christians than with my own Country-men. But to let you know how willing I am to serve you, I send you my Thoughts in few Words. All the World does acknowledge that there is a Sovereign Being, who has created the World, and all that therein is; but that Mankind, dispersing itself into different Parts of the World, is the Cause of different Nations, who entertain different Manners, Laws, and Opinions; and hence it is, that we receive the Manners, Laws, and Opinions of the Country where we are born, and with Aversion reject all that is not of our own native Production: and tho' sometimes we perceive the Vanity of our own Opinions, yet we walk forward in the same erroneous Paths, shutting the Eyes of our Understanding against all others; but as for you, nothing is hid from you, for you have overcome the World, and all its Vanity, and your Law is therefore ob-

vious to the meaneſt Capacities: for it ſhews what Virtues we are to follow, and what Vices to avoid, and in what way and manner every Duty muſt be performed; and I am fully perſuaded, that every Man that leads a Life conformable to your Law ſhall obtain eternal Happineſs. But our *Malabariſo* Law is kept hid in the Hands of our *Bramans*, that neither I nor any other can either read or underſtand what is therein contained; but receive all that the *Bramans* ſay, whether true or falſe: and hence 'tis we have ſo many Opinions, and ſo little Certainty among us; but your Law preſcribes ſuch a Worſhip, as has no tendency but to make Men happy. I don't ſpeak this out of the Reſpect I have for your Perſons, but becauſe 'tis the naked Truth; and if the Inhabitants of this Country could live according to the Precepts of your Law, it would in all Regards go better with us: for he that does what is commanded, and abſtains from what is forbidden in your Ten-Commandments, will never go to Hell. But why then, ſay you, don't you Embrace our Religion? I Anſwer, I am too much entangled in the Affairs of the World, as many others like my ſelf; for we are not ar-

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riv'd to that degree of Wiſdom, as to look upon the Frowns and Favours of this World, its Advantages and Diſadvantages, as you do, with the ſame Eye of Indifferency; and whatever Progreſs I have made in the Way and Practice of Virtue, I owe it wholly to your Prayers and godly Converſation: For by converſing with you, I firſt came to have not only a Notion, but a feeling Senſe both of Vice and Virtue, and I may ſay that by your Means I am become another Man. Sirs, this is my Opinion of you and of your Law, if you find any Miſtakes in my Meaning, you'll have the goodneſs for God's ſake to pardon me

LETTER VII.

Wherein is contain'd an Account of a Man ſtanding three Hours on his Head in Water to perform his Devotion every Morning.

IN the Year *Nandanawaruſchum*, the 13*th* of *October* I. *N*, greet the Prieſts of *Tronquebar*, with a moſt lowly and

profound *Schalam* [God save you.] I have receiv'd both your first and second Letter, with the reading of which I have been mightily refresh'd. You ask me, if there is any thing in our Parts remarkable, relating to Religious Worship. Hereupon I have a few things which I shall communicate to you, which seem to me and others very extraordinary and wonderful, *viz.* Eastward behind *Karerkkai* is a Village call'd *Dirunattaru*, where there is a great Temple, in which lives a holy *Sannasshi*, who gets up early in the Morning, and entring the sacred Pond stands upon his Head in the Water for three full Hours, with his Feet lifted up above the Water: And in this Posture, and Space of Time he performs his Devotion, and coming out of the Water performs his ceremonious Offerings. Besides this he doth nothing that is singular, except that he Prays always in the Vault under the Temple. His Meat is only Milk and Fruit, he is never heard to speak to any Man other Words than these, *O you Sinners why do you come near me.* Of all this, I am, Sir, an Eye-witness: The *Avulular* [Governor of a Place] falls down before him, as do all other great Men, when

when they approach him. The other remarkable Thing I shall Communicate to you is this, Beyond *Nagapanum*, Southward by the Village *Karuwalankiree*, is found a Fountain an Ell Diameter, called *Kannizrudeiatirtum*; it's an Ell also in Length, and an Ell in Depth, and in the greatest Drought and in the greatest Rain it's still the same: The Mud under that Water is above Four Hundred Cubits deep. Every *Friday* great Ceremonies are celebrated here, and every Person that has been a long time languishing they bring hither, and make their Offerings consisting of Betel-Breck, Saffron, new fresh Rice, and Cokoa Nuts, prepar'd and mixed with Balsamick Oyl; and being spread at the Fountain side, they throw into the Fountain a Lemmon, which if it sinks the Patient Dies, but if it swims he'll Live and Recover his Health: This has been experienced by many. Moreover barren Women having prepar'd themselves by Fasting, come to this Fountain, and after having presented the accustomary Offerings, throw in their Lemmon with this Formula, *let us know if we shall bear Children or not?* And if the Lemmon sinks they shall have no

Children

Children, but if it swims they shall Bear. This draws and invites many Strangers to come to this Well, call'd *the Virgins Well* in their Language; for they think the Virgins of the other World come to this Fountain in the Night, to Revel and to Bath themselves: If you throw in Saffron, the next Morning the Water will seem yellowish, because these celestial Damsels trouble the Water in the Nights. All this, if you come to those Parts, you shall be an Eye-witness to. The King of *Tanjour* is at great weekly Expences towards maintaining their *Friday* Ceremonies.

Salutem.

LETTER VIII.

Wherein 'tis shewn how the Populace perform their Devotion.

IN the Year *Nandanawaruschum*, the 13th of *October*, I *N* with the *Danish* Priests at *Tranquebar* Health and Peace. You have desir'd me to give you some Information about the Religi-

ous

ous Worſhip of the Populace in theſe Parts; becauſe the *Bramans*, and other Religious Orders, have no Converſation with them; for they look upon them as unclean, becauſe they eat and drink all that they can come at without Diſtinction; and that they are Handy-craft Men, ſuch as Fiſhers, Shoemakers, Stocking-knitters, they that burn the Bodies of the Dead, *&c.* They chuſe themſelves a God, and take a Prieſt from among themſelves, worſhiping the Idol *Muraammen*, *Apiamer* or *Ellammen*; others worſhip *Anbalzamen*, whom others look upon to be a Devil; ſome adore *Manara Schwami*, *Tauma* or *Perumal*, *&c.* They celebrate a yearly Feaſt when they offer to their reſpective Images, and adorn their Houſes with Cow-dung. The whole Proceſs of their Worſhip conſiſts chiefly in the following Particulars. On *Friday* they boil Rice with Milk, they kill He-goats, Swine, Hens, Peacocks, Rice boil'd in Wine, with new Linnen Cloth that never before was us'd; and for Drink they bring *Sure* [being the Juice preſs'd out of the Palm and Cokoa Tree.] All theſe they preſent to their Image, hoping for a kind Acceptance; and that whatever they

they pray for shall be given them; having perform'd all their usual Ceremonies, they take away the said Dishes of Meat-offerings, and feed upon them, distributing Part of it among their Friends and Acquaintance of the same Perswasion; and if any Body is sick at Home, they pray the Image for his Health, in these Words, *O God restore Health, and I Vow to give thee Ten Gilders which shall be spent in Meat-offering; or I will kill a He-goat, or boil Rice for thy Use; or I will make thee an Image, &c.* Besides this they have no other Religion, but their Belly. *Schalam.*

LETTER IX.

Wherein is describ'd an yearly Feast of the Bramans *Celebrated the* 30*th of* October, *with bathing and reading of the Law, and with many other Ceremonious Solemnities.*

IN the Year *Nandanawaruschum*, the 14*th of October*, I with the Priests in *Trunquebar* a Thousandfold *Schalam*, for Prospe-

Prosperities.] You ask me, Sirs, an Account of the *Bramans* Feast, call'd *Adbaschi Dulakkaweri*, where all they of the *Bramanish* Tribe come together in the Town *Mairom*; 'tis after this manner; They get up very early, and bath themselves in the sacred Ponds that are by the Temple, and say their Formularies of Prayers, and read some Sections of the old Histories of the Atchievments and Miracles of their Gods done formerly in that Place; which Lecture lasts for three whole Hours in all Places thro' the whole Land: The People come together in vast Numbers, carrying with them great Quantity of Spices, Rice, Fruits, and other Eatables, which they present to the *Bramans*, falling down at their Feet, taking from their Hands the *Wipudi*, which is the Ashes of Cows Dung sprinkled upon their Foreheads, as a Preservative against Misfortunes. After the *Bramans* have continued their Lectures 30 Days throughout, they are carried about the Streets in *Palanquins*, or a Sedan born on the Shoulders of two Men, and receive a *Fana* [about Four Pence *English* Mony] from every House, and with this the Feast is concluded.

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LETTER X.

Wherein is shew'd the Manner of casting Accounts in Malabar.

TO the Holy Priests in *Tronquebar*, endued with Patience, Humility, and all Virtues, Preachers of the Law of Jesus Christ to all Mankind, I wish Prosperity, Health and Peace; letting them know, that hitherto I am very ready to serve them according to the best of my Abilities. You desire me to inform you of our manner of casting Accounts; or rather, if I understand your Meaning, you wou'd know of me, which is the easiest way of teaching this Science to Youth in publick or private Schools: To this I answer, Children must in the first Place learn to read any Number given so far as 'tis necessary for daily Practice; secondly, they must learn well the *Nellu*, or the Names of all sorts of Measures, with their Subdivisions and Parts, as ½ ¼ ⅛ and exercise themselves in doing of Examples or Sums, and then let them

them proceed to learn to read the *Entschuwari* (Multiplication Table) and get it perfectly by Heart, by writing in the Sand, and repeating it Morning and Evening with a singing Tone for the better impressing it in their Memory; which is done by a great Number of Boys together, the one writing in the Sand, and all the rest singing; then the first Characters are struck out, and another writes them over, the rest singing; and so the third and the fourth, 'till every one of the Company has writ over the whole Table of Multiplication. When they are Masters of this, they proceed to the 100 *Kurimaddu* (or Demonstration how all Numbers to a Hundred may be multiplied by many different ways, as well as simples ones) in which they must be very ready to answer Extempore, and then we give them an Example in *Lekkaborawidei* (that is Addition) First in 5 Numbers only, and then in nine Cyphers; and when they are ready in this Exercise, we let them go on to the learning of Fraction, as ½, ¼, ⅛; then they proceed to Division by such a Divisor that will admit of no Remainder, which they call *Oddeiwinakkanukku*, and thence they may go on to divide by

Num-

Number admitting of a Remainder (the Dividend not being divided into ſo many equal Parts) then follows the *Kilwaiſekkum* (or diviſional Fraction) wherein conſiſts the greateſt Niceties of Arithmetick; and being here well vers'd they proceed to *Kaſukanakku* (which conſiſts in reckoning the Sums of Mony) and laſtly he ſhall learn the *Nellukanakku*, *Awainkanakku*, *Pattſchawarakanaka* (which are ſeveral Species of keeping Merchants Accounts, where Creditor, Debtor, Buyer and Seller are exactly conſider'd) and when all theſe different Rules are learnt perfectly, a Man may do any thing in Accounts, and may earn a very handſome Maintenance in theſe Countries; eſpecially if he is capable of being an Accomptant in the *Pagods*, where Receipts and Diſburſements are very different, and therefore the more difficult. 'Tis for this Reaſon that we look upon Arithmetick to be the moſt neceſſary Science, for reading without it, is of little uſe in this Land; and upon this Conſideration we put Children to caſt Accompts before they learn to write. This is what I have to ſay upon this Head. *Sebaſtian.*

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LETTER XI.

Wherein is shewed the Method of teaching Children in our Schools, and what Ceremonies are in use among us at such Occasions.

IN the Year *Navdanawuruschum*, the 15th of *October*, I am hitherto, thro' the Blessings of your Prayers, in very good Health; and don't forget what you have desir'd of me, *viz.* to give you an Account of School Proceedings, and what Method is observed with us in bringing up our Children. 'Tis, Sir, as follows. The Child that is to be brought unto our School, prepares himself with washing and purifying his Body; as also his Parents, and all that are with him in the same Family: Then they pitch upon some Day that they esteem fortunate, and under the Dominion of some lucky Star; inviting the School-master, accompany'd with all his Scholars, to their House. There they place the Image of *Iswren* Sons. He is represented by Elephants Trunks. They present it with all Sorts of Meat Offerings, Cow Dung,

and

and about two Groats in Silver. Then the Schoolmaſter writes out three Pages out of *Arwari* (*or the A. B. C. Book*), and beſprinkles it with the yellow Juice of Cucurma Root; and after having incenſed it well, they give it round, that all the Friends there preſent may touch it with their Hands. In the mean while, the Child muſt thruſt his Head againſt the Image *Winiaiagen*, and make three low Reverences before it. This done, the Schoolmaſter reads before him his then written A. B. C. diſtinctly three times; and he muſt ſpeak out after him. Then he takes his A. B. C. Book, and is lead in Triumph by the Schoolmaſter and his Scholars from his Father's Houſe to the School, where he muſt repeat again theſe three written Leaves of A. B. C. three different times; then they diſtribute Sweet-Meats among the Friends there preſent, and go back to the Child's Father's Houſe, with the Schoolmaſter and all his Diſciples, among whom Rice is diſtributed, and that Day is a Play-day, and ſome Preſent is made to the Schoolmaſter. The new Scholar rides in Pomp, or is carried in a *Palalanquin* about the Streets in great Triumph. So ſoon as the Child has learnt his A.

B.

B. C. he is put to read a little Book containing wise moral Sentences, which are not then explain'd unto him, but only they teach him to read distinctly. Then they read a Book in Morality called *Koumeiwebuten* [which has been translated into High *Dutch*, and sent some time ago unto *Europe*.] This he learns to read well, by writing every Day in the Sand; and next to this he reads *Weramugeddu* (or a small Treatise about the Gods); then they learn to draw Ciphers on the Sand, and learn by Heart the Multiplication Table, and then they learn to write on Palm Leaves [which is their Paper] with a sharp Pencil. They read the Books *Madiroi* and *Nalwars* (which contain Rules of living soberly) and read several Books writ in Praises of their Gods, not neglecting to perfect themselves in Arithmetick, proceeding to Poetry and History contain'd in the Book *Tolkabiam* and *Ramanaam*. Being once well vers'd in these sort of Studies, and especially if inclin'd to be a Priest, he goes to School to the *Brenans*, *Pantaron*, or to the *Antigol*, to perfect himself in the Studies of *Theology*. *Schalam*.

LETTER XII.

Wherein is demanded if the Malabars *worship many, or one God only?*

IN the Year *Nandanawaruschum*, the 15th of *October*, I let the Priests in *Tronquebar* know that thro' the Mediation of their Prayers I am hitherto in good Health. You desire to be inform'd of me if here we worship one or many Gods. But you that have read our Writings, and disputed against us, cannot want Information in this Point. But however I'll endeavour to satisfie your Demand, by writing you my Opinion and which all of us own, that there is but one God. But the Gods that are worshipped among us, are very many, as *Biruma*, *Wischnu*, *Ruddiren*, *Maieschuren*, *Tschataschiwum*, *Winalagen*, and *Subbiramanien*, all seven descended from *Tschaddai*; and all the other Gods among us are in Truth but these seven under other Appellations or Names; and all the seven are indeed but one Sovereign Being, known by

by the Names of *Barabarawasth*, *Tschiwen*, *Tschatatschiwum*, *Barabiruma*. This great God has created all the rest to be the Governours of the World in their respective Employments, and upon that Account has order'd us to worship them, as we find it written in all our Law and History-Books: For God promises expresly to Reward such as devoutly Honour these Persons, or God. But there are Men among us, who direct their Prayers to the Supream Being only, and to none other; and meditate on him alone, depising all that is in the World, saying that they are united to him, that they are in him, and he in them. 'Tis he that is the Giver of Happiness, *Biruma* the Creator of all Things, *Wischtru* the Supporter and Redeemer, and *Tschatatschiwum* is the Distributer of Rewards and Punishment. This is all that I know in these Things: But the *Bramans* can give you a more full and perfect Satisfaction in these Matters.

Schalam.

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LETTER XIII.

Wherein are given the Reaſons, why the People of Malabar *refuſe to Embrace the Chriſtian Religion.*

IN the Year *Nandanawaruſchum*, the 17th of *October*, we greet the Prieſts of Jeſus Chriſt living at *Tronquebar*, praying that God, call'd in your Religion the Father, Son and Holy Ghoſt, may Enlighten our Underſtandings more and more. You deſire to know upon what Grounds we refuſe to Embrace the Chriſtian Religion, to which I Anſwer; We have perus'd and throughly Examin'd your Law, and find it to be very Good; but the Reaſons which detain us from your Churches are theſe. *Firſt*, We are unwilling to offend great Men upon whom we depend, and who would not ceaſe to Moleſt us, if we did abandon our Religion. *Secondly*, We are loath to diſoblige our Parents and Relations. *Thirdly*, This would hinder our Trade, by which we get a Living. *Fourthly*,

Fourthly, Beſides we have Families for whom we muſt provide. *Fifthly*, We are too much entangled in the Vanities of the World. *Sixthly*, We believe that we ſhall be Saved by doing what is contained in your Law, tho' we don't frequent your publick Worſhip. But there are many among us who refuſe to embrace your Religion, becauſe they are ignorant of its Excellencies, and that there are ſo many different Opinions and Sects among the Chriſtians themſelves; and ſeeing that the different Kinds or Claſſes of Men are not conſider'd among you Chriſtians, neither the neceſſary Waſhing and Purification after you have eas'd Nature; and obſerving you make no Difference between clean and unclean Meat; for you kill living Creatures, and eat their Fleſh; and yet cry aloud your ſelves if you are ever ſo little in Pain or Injur'd: And laſtly, they wonder that you leave Houſe and Home, and come hither among Strangers only for Trading's ſake. Theſe are ſome of the Reaſons that detain us from receiving your Religion. But if all the Body of the Nation did accept Propoſals of joining with you in Worſhip, it might eaſily be effected; and more eſpecially your Law would be quickly receiv'd by thoſe Men among

us, who have renounced the World, and make no difference between Meats, or between the different kinds of Men. The common Opinion that the People of this Country entertain of your Religion is this; That your Law is very just and very good, but your Lives very bad: And that therefore Men should have nothing to do with you, or with your Religion. *Schalam.*

LETTER XIV.

Wherein is an Account given of their Eatables, and how the Wife never Eats with her Husband; with Reasons why they abstain from Flesh.

I *N.* kiss the Feet of the Priests at *Tranquebar*, offering them all possible Services; being, thro' the Mediation of your Prayers, very well in Health till the 17th of this Instant *October*, of the Year *Nandanavaruschum*. You desire me, Sirs, to give you a full Account of our way of Eating, and for what Reasons we shew so much Aversion for Flesh; and

and why all the Members of one Family do not Eat together? My Answers to your respective Questions are these. Some among us eat nothing but *Alarakari* (or all sort of Garden Herbs and Roots) which accompany with very many Ceremonies of Washing, Offering and Prayers; and then they eat, some once, some twice, and others thrice a Day. The Wife serves her Husband, and the Children are serv'd by her a-part. Men that are grown up repeat the *Pantscatscharam* very devoutly, and sprinkle the Meat with Holy Water, and then fall to Eat. The other sorts of Meat, are *Kirei* (a Garden-Root much in use here) *Wareikai* (or Green Figs that are not ripe made into Soop) *Kaddarikai* (a sort of round Fruit of a very greeable Odour) *Pawaikai* (a Fruit prickl'd without full of Kernels like Beans,): *Mankai* (a green Fruit, which, when boil'd, is good for Eating) with several other Fruits, which are eaten with Milk, and sometimes with Butter, or in Broth prepar'd with several sort of Herbs. We keep to these simple Eatables because they have been the Food of many Ages past; and we have a constant Tradition among

us, that this manner of eating is not only wholsom to the Body, but contributes to attain everlasting Happiness: And on the contrary, they that make no difference between clean and unclean Food, shall be severely punished in the other World. When the Husband and Children have been serv'd, then the Wife with the rest of the Family and Slaves eat: For we take it for a certain Family Maxim, that there can be no Order in that House, where the Wife eats before or at the same Time with her Husband; for that bespeaks Pride and Ambition in the Wife, as it happens sometimes among us. Flesh is but little in use here, tho' there are many that eat Fish and Fowl, and several of the small living Creatures. But as for the Populace, they eat any thing they can come at, viz. both unclean Birds and Beasts without Distinction. One of our Poets writes, that whoever abstains from the Flesh of living Creatures, all Men and all sorts of living Creatures regard such a Man with the profoundest Respect, and salute him with a thousand *Schalams*; and it's a received Opinion among us, that such as kill and eat the Flesh of any Creature endued

endued with the five Sens, can't obtain the Happiness of the other World; but his Lot will be to keep Company with *Eddudakkol* (*or the God of the Dead and King of Hell.*) 'Tis also a Proverb receiv'd amongst us, That he that steals his Neighbours Goods, a Child will be born unto him who shall squander all away before his Death; and he that covets his Neighbour's Wife, must suffer Hell Torments for One and twenty Generations, and after such a Revolution of Ages, he must return again into this World to animate the Body of a Beast. Moreover our Histories tell us that the Gods appear'd sometimes in the Shape of Beasts, and therefore out of Respect to such, or such a Divinity, we have an Aversion to eat the Flesh of any living Creature. But however the wise Men among us look upon all things indifferent in themselves, and that nothing is to be properly avoided but sinful Actions. This is what will serve as an Answer to your Question: And if I have mistaken in any Point, I humbly beg your Pardon.

LETTER XV.

TO the Prieſts who propagate more and more the Praiſe and Goodneſs of God, I *N.* with Health and Proſperity. Tho' you know your ſelves all our Cuſtoms and Manners, yet your deſiring me to give you an Account how Parents, School-maſters, Prieſts, Magiſtrates, and Sovereigns, behave themſelves towards their Children, Scholiars, Diſciples, Subjects, and Slaves: on the other hand, how Inferiors are to carry themſelves towards Superiors; in one Word, you wou'd know the reciprocal Duties of the one towards the other. To which I Anſwer, *Firſt*, Children are ſerv'd with all the Care imaginable till the Fifth Year of their Age. Then the Boys are ſent to School, and the Girls are kept at Home to *Economy*. *Secondly*, If they perceive any early Inclination to Vice in their Children, they Chaſtiſe them ſeverely. And their Boys, when they have finiſhed their School Exerciſes, either go to Service,

vice, or apply themselves to some Trade to earn their Living.

The Duty of Children to Parents, is to obey them and believe them in all things without murmuring or gainsaying; serving them in all what they are capable of; and never eating till their Parents have eaten First; assisting them when they are Old and Weak, and mourning for them when they Die, gathering their Bones, and all the Days of their Lives remembering them with the usual Ceremonies and Alms-giving. As for the Duty of School-Masters to their Scholars, it consists in diligently teaching them the respective Sciences they profess with Perspicuity, to regard all their Scholars with an Evenness of Severity and Kindness, and without Respect of Persons, as if they were their own Children, having as tender a Regard to imbue their Minds with Seeds of Virtue, as with the first Principles of the Sciences and of Truth. On the other hand, Scholars must obey, and receive their Masters Correction, give them no Offence or Provocation, and pay them Liberally, that they and their Families may subsist Honourably. The Priest must not be given to Anger

and Paſſion, he muſt be Zealous in praying the Lord in the Behalf of his Diſciples, to the end they may be bleſſed with all ſorts of Mercies, and be preſerv'd from all evil Occurrences. They muſt threaten and diſciplin the Froward, that he may be reniv'd from his Evil Courſes; and laſtly, he muſt bleſs all the People, that they may increaſe and multiply more and more. The Diſciple's Duty towards his Prieſt, conſiſts in leading a virtuous Life, worthy of the Prieſt's Bleſſing, to receive their Inſtructions with a firm Faith and full Conſent of the Mind, and to endeavour to advance in the Degrees of Knowledge, and to take care that the Prieſt has wherewith to Live comfortably.

The King's Duty is to ſhew himſelf to be the Protector and common Comforter of his Subjects, laying no Impoſitions or Taxes upon them, but ſuch as they are able to bear; they muſt be juſt and ſtrict to keep the Promiſes they have made to their Subjects, and be ſure to chuſe Wiſe and Virtuous Subjects for their Miniſters, that will not oppreſs the People; moreover to examine well the Grounds of all ſorts of Complaints and Grievances, and without

Partiality

Partiality or Anger to punish Offenders. Lastly, they must abstain from coveting the Goods of their Subjects, extending their Liberality to the Poor and to the Stranger, and maintaining the *Pagods*, or Places for Divine Worship, in good Order and Repair.

The Subject must pay Tribute, obey his Sovereign's Commands, abhor Rebellion, pray God to bless their King with Wealth, Riches, and sound Wisdom, and that they may pay him all due Submission and Obedience with Chearfulness and Alacrity; and lastly, they must be diligent in cultivating the Ground, plant Trees, and forward all parts of Husbandry, that the Land may prosper, and that the King may rejoice in the plentiful Abundance of his Subjects.

The Duty of Masters of Families towards their Domesticks and Slaves are these: First, they should take care both of their Souls and Bodies, teaching them how to serve God, as if they were their own Children, without Anger or Partiality, giving them also due Correction if deserved: and as for those that have been Obedient and Just, let their Masters set them free, and help t

ſettle themſelves in the World. The Duty of a Slave is to obey his Maſter's Commands in all things, to receive his Admonitions and Correction in good part, to pray for his Proſperity and Welfare, and to ſeek his Advantage in all things. Theſe are, according to my Judgment, the Reciprocal Duties between Superiors and Inferiors; and if every one in his Station did but perform theſe their ſeveral Duties, we ſhould be all of us very happy; but as long as every one lives as he liſts, following his own Imaginations, we can't expect any other but Plagues and Famine, with which our Land is viſited at this time. If I can do you any further Service, you may command me. *Schalam.*

LETTER XVI.

Wherein is declar'd the Nature of their Polity, or Civil Government.

* the Year *Nandanawanuſcham* the th of *October*, I *N.* greet and pre- *Schalam* to the Royal Prieſts at *Tranquebar*,

Tranquebar; and in answer to your Questions you must know, that we have Books in which are written the fundamental Laws of the Land, according to which Kings are to govern their Kingdoms, shewing what Punishment is due to every Transgression. Custom likewise, confirmed by the Testimonies of the eldest Men of the Country, has the Force of Law. All the Subordinate executive Power of the Law under the King, is lodg'd in the Hands of four Magistrates, which they call *Subitorqu*. Towns and Villages are govern'd by inferior Officers, call'd *Avalutor*, and *Mamiakaror*, [*Mayors or Bailiffs*] who hear the Complaints of the Inhabitants, and before they pass a final Judgment in any Case, they call the eldest Men of the Country and ask their Counsel what is best to be done in that Case; and if they remember of any the like Case decided and judg'd in their time, the Verdict of the Old Men is then taken into Consideration; and if the Case is clear, Execution is done immediately: if not, they refer themselves to the Superior Magistrate, where the Offender, if rich, comes off with a Pecuniary Mulct; if Poor, he commonly pays with his Life.

And

And as for the ſorts and manners of Puniſhing, take this following Account. Malefactors are ſometimes rack'd, ſometimes their Feet are put in Iron Chains, and thrown into Priſon; they cut off the Ears of ſome, of others a Hand on one ſide, and a Leg on the other ſide; they bind their Hand and Foot in a Ring, and plunge them under Water for ſeveral times; bind their Hands behind their Back, and make them go backwards; tie them to a Tree with their Heads hanging downwards, and whip them with twiſted Thongs. They are Empal'd alive till they die with Hunger; they are branded in their Faces, and in their Members, with a glowing Iron; they are ſometimes hang'd on a Gallows, have their Tongue cut out of their Mouths, they pluck out their Eyes, ſometimes bind them Hand and Foot, and let them welter Naked in the hot Sands, expos'd at the ſame time to the burning heat of the Sun; ſometimes they cut off their Heads, and at other times lead them about riding on an Aſs, and more ſuch like ſorts of Puniſhments. *Schalam.*

LET-

LETTER XVII.

Wherein is given an Account of the Opinion of the Inhabitants about Spirits and Apparitions.

IN the Year *Nandanawaruſchan*, the 20th of *October*, I Greet both the Prieſts. You aſk me if Spirits do appear among us; to which Demand of yours I anſwer, Without doubt there are Spirits, and we look upon them to be Devils; for all thoſe that Hang, Poiſon, or any other way lay violent Hands on themſelves, or die ſuddenly, their Souls go neither to Heaven nor to Hell, but ſtroul about, and are what we call Spirits, and are under the Power of *Pirom*, *Dukki*, *Kali*, &c. *(which are the ſeveral Names of the Chief Devils,)* for if any Servant of *Tſchiven* commits a heinous Crime, *Tſchiven*, or *God*, curſes him, and they become Devils, and appear under different Shapes to deceive the Simple and Ignorant People, by ſtirring in their Minds many unclean and extravagant Thoughts; and then they appear in the Even-

Evenings under the Form of Fair young Women; and these we call Whorish Devils, calling Men with an audible Voice, and as many as suffer themselves to be master'd by the Force of Lust, and hearken to their Voice, they murther them upon the Spot; but they that fear them they assault and enter unto them, and they become *Demoniacks* or possessed, and run about Naked and Mad to disturb the Neighbourhood, eating Grass and Raw Flesh. These sort of Spirits haunt most of all Drawers of Water, for the refreshing of Fields and Gardens, and also Travellers, and lead them out of their way; and thus they always go from Place to Place hatching and doing of Mischief. If you read a Book Entitul'd *Werulakadei*, you will find an ampler Account of these sorts of Spirits.

Senalium.

LET-

LETTER XVIII.

Wherein is declar'd the Difference that is between the People of Malabar, and the Chriſtians, in teaching.

IN the Year *Nandanawaruſchum*, the 23d of *October*, *N.* wiſhes Health and all ſorts of Proſperity to the Prieſts that preach Holineſs to all Mankind. The Queſtion you propoſed me, was to ſhew the Difference between your way of Teaching and ours, and I think it conſiſts herein chiefly, That our Youth learn in the firſt place things that belong to this Life, and your Children the things that belong to the Life to come. We endeavour that our Children may ſtudy to read and write, againſt they come to live in the World; and you are all for ſtocking your Childrens Heads with the Rules of Wiſdom and Prudence, and all this you do for their Good and Advantage but not for your own Profit, as our Prieſts here, who ſeek their own Gain, and teach (*if they can help it*) none but

rich

rich Mens Children. But you receive the poor as well as the rich, because your great End of Teaching is the Happiness of the other World: And this is likewise the great Difference between your Books and ours; for your Books regard mostly the Life to come, and our Writings treat chiefly of the Things of this World. *Schalam.*

LETTER XIX.

Wherein is an Account given of their Weekly Feasts.

IN the Year *Nandanawarsabum*, the 24th of *October*, being hitherto perfectly in Health, I greet the Priests in *Tranquebar*, and wish them all sort of Prosperity. Upon your finding so many times of Fastings among us, you were pleased to desire me to give you an Account of the chief Fasts that we celebrate, to which I thus answer. The Weekly Fasts are these, the *Sunday*, *Monday*, *Thursday*, *Friday* and *Saturday* Evening. Some one of these five Days every one chuses for his Fasting Day,

as

as he himself thinks best and most fitting to his Vow and Design. Our Monthly Fasts are these, *Frgadeschiwuradum*, *Boralaschum*, and *Tschestiwuradum*. The Fast that comes every seven and twentieth Day is call'd *Kalitcireischeddirum*. That which comes once a Month is call'd *Ammawasciei*; the yearly Fast is *Ketariwuradum*. A Fast kept always in *October* is named *Kandatscheschtiwuradum*; the *November* Fast is *Kudijatschomawarum*, in which Month is reckon'd four *Mondays*; in the End of this Month is the Fast *Pulleiarnonpu*. The *December* Fast is *Diruwadirei*. The *January* Fast is celebrated on four *Sundays* successively, and is call'd *Naiddukitmeiwuradum*. The *February* Fast is *Tschiwatrairei*: In *July* is the Fast call'd *Naira*, celebrated four *Sundays* successively. The Fast in *August* is *Awaniuvulum*, and that of *September* is call'd *Airapuschi*: Moreover 'tis the Custom, that once a Year every Body fasts if his Father is dead, to commemorate his Name by distributing of Alms. Of all these Fast-Days, observe that such as fast on *Sunday*, they do it in Honour of the Sun, in order to obtain Children and Riches; and therefore they boil Rice and Milk and other Things to offer it to the Sun, with many

ny ſolemn Ceremonies. The *Monday* Faſt is in Honour of *Tſchiven*, whom we worſhip, as one that can grant us Bliſs and Happineſs. The *Tueſday* Faſt is to honour *Waiddianada Schwami*, one of *Iſuren*'s Sons, whom we pray to give us Children. The *Wedneſday* Faſt is in Honour of *Maga Letſchimi*, the God of Riches. Evening *Saturday* faſting is to honour *Saniesſchurabagawan*, who, as we believe, is that Devil that poſſeſſes People and torments them moſt miſerably, and makes Men unhappy in all their Enterprizes, as he plagued formerly a King call'd *Nalaraſcha*. 'Tis ſaid that he poſſeſſes and torments the ſame Man for ſeven Years, and to qualifie his Anger and Malice, we have inſtituted a Faſt to his Honour, and thoſe that are zealous in his Service, find that he becomes very gracious toward them. The Faſts that happen twice every Month, are kept in the Honour of *Wiſchtni*, deſiring him to receive the Votary into Paradiſe; the Original and Inſtitution of all theſe are accounted for in the Book call'd *Egadeſchipuranum*. The Faſt *Buraloſchum* is *Tſchivens* beloved Day, becauſe for our faſting this Day he forgives all Sins committed for fif-

teen

teen Days, and will prevent his true Worſhippers from falling into any Error, that they may be perfectly happy in the other World. The Faſt *Tſchetſtiwurudum*, is to honour the Image *Iſchuri*, by Women only obſerv'd, that they may bear Children, in the mean while praying for the Health and long Life of their Husbands. The Faſt *Kadijeinatſcheddirum* is in the Honour of *Iſuren*, whom we pray to endue us with good Underſtanding and Wiſdom, and to make us happy hereafter. The Monthly Faſt Day *Ammawaſchei*, is in Honour of the Dead, wherein we pray *Tſchivens* to make all our dead Relations happy in the other World. The yearly Faſt *Kettarjwurudum*, is inſtituted for the attaining good Underſtanding and Knowledge. The yearly Faſt *Kundetſchetſtiwurudum* is in the Honour of *Subbiramanien*, to whom we pray to root out all our Enemies, and to aſſiſt us to walk in the Ways of Virtue. That call'd *Kaddijeitſchomawarum*, is a Faſt highly eſteem'd; for he that offers the Bloſſoms of the Tree *Willam* on this Day, and lights the Lamps in the *Pagod* at his own Charges, merits infinitely, and the Devil *Emaſudako!* can't approach

proach such a Man. The yearly Fast, call'd *Nompa*, is good for preserving Houshold Stuff from receiving any Damage; and he that neglects the solemnizing of this Fast, all his Houshold Stuff will rot and spoil, as 'tis written in a Book which treats expresly of this Fast. The Fast *Dirumwadirei*, the Wives yearly observe for the Prosperity of their Husbands. The yearly Fast *Naidukirumeiwurudum* is in Honour of the Sun, and for the getting of Children. There is a Book extant that gives an Account of what great Reward he may expect that observes the Fast *Tschiwuratirei*, upon Condition he offers to *Tschiwen* the Leaves of the Tree *Wilwam*. The Fast *Nairu* in the Month *July* is in the Honour of the Sun, wherein they beg and pray him for all Necessaries. The yearly Fast call'd *Awanimulwa* is instituted to pray *Isschuren* to accord them the hop'd-for Happiness in the other World. The Fast *Aira Puschei* is instituted in Honour of *Saraschuadi*, who is pray'd to make us happy and prosperous in Arts and the exercising of our Employments; and that call'd *Dici*, is employ'd in praying *Tschiwens* in the behalf of our deceas'd Parents, that they

may

may obtain Rest and Happiness in the other World. *Pulleiar Tschawadi* is instituted also to draw the benign Influences of Heaven upon our studying Wisdom and other practical Sciences; lastly, *Weigunda Egadeschi* is in Honour of *Wischtnu*, they use to watch all Night, eating nothing but the Soft or Juice of the Tree *Dalascha*. If you would know more of these Fasts, consult learned Men, and Authors that have handled industriously this Argument, describing the Origin, Authors, and Nature of Fasting. *Schalam.*

LETTER XX.

Wherein is explain'd the Genealogy of their Gods.

IN the Year *Nandanawaruschum*, the 24th of *October*, I *N.* greet the Priests in *Tranquebar*. You desire me to inform you in things, that you your selves understand better than I do. You reject all our Gods, and pray to what Purpose shou'd I give you an Account of their Genealogy? If I should advance any

any thing that is not written in our Books, you wou'd condemn me for a Liar: If I ſend you that Account we have of them in our receiv'd publick Writings, you'll charge me with Extravagancy and Madneſs. But ſeeing 'tis your Deſire it ſhou'd be ſo, I'll ſhew you how willing I am to ſerve you, tho' upon the Expences of my own Reputation. The Gods moſt famous in our Law and Hiſtory Books, are the *Mumurtigel*, *Biruma*, *Wiſchtnu*, *Iſchuren*, who have a thouſand other Names beſides. 'Tis ſaid of *Biruma*, that he is the Creator of all Things, and when he created Man, he writ all the fatal Occurrences of his future Life in his Forehead, which will unavoidably come to paſs; for they are writ by *Biruma* in viſible Characters, on that Part of the Skull which we call the *Suture*, [for they aſſert that thoſe little Streaks indenting into one another, are the Fatalities of the Perſon, mark'd there by the Creator's Hand]. *Biruma*'s Wife is *Saraſwubadi*. The Book *Negendu* [a Poet that treats of the Genealogy of the Gods] gives an Account of all his Names, and Worſhippers. *Wiſchtnu* is a Protector and Deliverer, and has alſo many Names; The two Goddeſſes

desses *Maga Lethschini* and *Pum udenei* are his Wives, who are likewise pray'd to, for the obtaining of what we have a Mind to. *Maga Lethschini* is the Goddess of Fortune; and her Presence or Absence is thought to be the Cause of Men's Misery or Happiness in this Life. 'Tis further said, that *Wischtnu* came nine times into this World to deliver and redeem Men from Destruction, and to set them to rights again; Once more he will come into the World in the Shape of a Horse. He has one Son called *Kaschen*, born of *Tschidoi*, in the House of *Walmigararishi* [a Prophet] who lived in a Wilderness, and led a very austere Life, before whom the new-born Child was laid; but while the Prophet was blessing the Child, and a long time in a contemplative Rapture, *Tschidi* removed the Child *Kaschan* from before him, and having ended his Devotion, he saw that the Child was taken away, and thought a wild Beast had snatch'd it, and therefore took presently a Log of Wood and made it unto a fine Child, and said to his Mother, *There is your Son*, to whom she presently reply'd, as a little astonish'd, *Good Sir, what sort of Child is this?* the

Prophet

Prophet reply'd, *'tis your Child, take him away, and bring him up*, and thenceforth he was call'd *Lacxen*, and taken for the Son of *Wiſchtnu*. So that we may ſay, he had two Sons. *Iſchurens*'s Employment is to reward or puniſh every one according to his Works, and is very kind to all his Worſhippers, giving them Riches and Honour in abundance, and when they die, he takes them into the Paradiſe, where *Tſchiwen* himſelf dwells; eſpecially if they offer unto him the Leaves of the Tree *Willam*. He has two Wives, *Iſpari* and *Kenkabewani*, whoſe ſeveral Names are ſpecify'd in the Book *Negundu*. *Iſchuri* and *Latſchemi* have the ſame Worſhip paid to them on Earth. This *Iſchuren* has two Sons, *Wiſhkmeſchuren* or *Pulleiar*, and *Subbiramanien*. The firſt Son, form'd of his own Seed at the appearing of *Wiſchtnu* to him in the Shape of a Woman, is call'd *Arrigarbuddiren*, who is always honoured with Offerings when one begins or undertakes any great Enterprize; for then the Deſigns will have good Succeſs. *Subbiramanien* is honoured with Offerings and Prayers, that we may not be led by the Devil into Temptation, and that he may deſtroy all our Enemies.

mies. The other Gods that are worship'd in our *Pagods*, are *Periatampiran*, or the Devil call'd the God of this World, *Aiunar*, *Pirarior*, *Dukkoi*, *Kali*, *Wiren*, who are all Demons by the Curse of the Supreme Gods. We look upon them as Protectors of Towns, Villages, and Provinces, and that they stand in awe at the repeating the Prayer called *Tsivens Panschatscharum*. They respect also those that have the Mark *Wischtnum-Attaschiarum* on their Arms, and revere the Names and Praises of the Gods *Suobiramanien* and *Pulliar*. If the Inhabitants become cruel and merciless, then these *Demons* chastise them, and will not be atton'd or reconciled but by many Offerings, as He-Goats, Swine, Hens, strong Liquors, Rice differently prepar'd, and other Meat Offerings, to appease their Displeasure. As for the 330000000 Gods mention'd in our Books, and the 48000 Prophets that are in the World *Dewalogum* [or the World where the Gods reside] where *Dewendiren* rules as King, we have indeed many Books that treat of such Subjects; but the Names of all these Deities are known to few or none; and therefore to tell their Names and Employments

in a methodical Order, as you desire me, is altogether impracticable, for there would be no End to be hop'd in such an Undertaking. The Book *Negendu* will give you the fullest Account of their Employments, Order, and Genealogy, of any Writing that is extant among us. *Schalum.*

LETTER XXI.

Wherein is shewn the manner of dividing Inheritances.

TO the Priests (that preach intelligibly to all Men, and shew the right way of attaining Salvation and Happiness) living in *Tranquebar*, I *N.* wish all Happiness and Prosperity. At your Request I send you a short Account how Inheritances are divided among us, and 'tis as followeth. If a Father has ten or twelve Children, he divides his Estate among them; but 'tis to be observ'd that Daughters have no Shares, but their

their Brothers are oblig'd to maintain them, and employ them in the Affairs of House-keeping. But if the Father shou'd happen to die before this Division is made, the Children solemnize in the first Year their Father's Funeral with all the usual Ceremonies; and if they can't live friendly together, then they call some of their Friends and Relations to divide their Father's Substance into equal Shares amongst them, and those that are unmarried have the Marriage Expences, over and above their Share, allowed to them. But if they live lovingly together, the Elder Brother by common Consent is declared Head of the Family, and they eat and drink out of the common Cash, every one following his own Employment. But if the Father dies indebted, every Son takes a Part of his Father's Debt upon himself, and so the Debt is paid. But sometimes the second Brother, if he is a better Economist, is made the Head of the Family, and the wisest of the Family is the Judge and Arbitrator in all their Differences, but if they will not stand to his Decision, they appeal to the Ordinary Courts of Judicature.

LETTER XXII.

Shewing how Women are brought up in the Pagods *to attend all their Lives on the* Pagod's *Service.*

IN the Year *Nandanawaruschum*, the 17th of *October*, I send Greeting to the Priests; you desire me to give you some Account of the Manner of Educating our Religious Women call'd *Dewotaschigol*. In short take this for Answer: They must be well shaped, they must learn to read at five Years of Age, and then go to the Dancing School, where they wear Under Garments, and anoint themselves daily with Oil to make their Members more pliable; they learn first a Jig or Dance call'd *Tagu Deri Kirata*, *Dadinkinatu*, and having perfected themselves in all sorts of Dances, by the Dancing Master that is maintain'd at the Charges of the *Pagod*, they go back again to the first School to study all sort of moral and poetical Books, and having exercis'd themselves thus 'till nine

or

or ten Years of Age, they are to give a Publick Specimen of all their Dances, and other Exercises they have learnt, before all the World in the *Pagod* or Church, and this solemn Act is call'd *Aranketdduka-Ennum*, of the Woman's Marriage Day, and the Priest betroths her solemnly with a Nuptial Chain to *Kumara-Sebrama-ni*, one of the God *Isuren*'s Son, a great Lover of Women. The Prince is there present to represent *Kumra-Sebrama-ni*, otherwise call'd *Subbiramanien*. She receives then a new Name, and takes one of the chief Inhabitants of the Town for her God-father; they are commonly Bastard Girls brought up to the Service of the *Pagods*, upon the Expences of rich Persons, which is reckon'd a very meritorious Work. Their Under Garments trail on the Ground, and their upper Garments are very strait; in their Nostrils hang golden Rings, and on their Foreheads a semilunar Plate of Gold, their Hair is full of hanging Trinkets and Bawbles, in the tip of their Ears hang golden Rings, their Necks are adorn'd, with Chains of Gold or of Pearl or Coral, about their Arms are tyed silver or gold Ribbans, and many other Ornaments for their Feet, which is ad-

dious to describe here. In this Dress they go and attend the Service of the *Pagods*, and being now arrived to the Age of Marriage, they are marry'd in Appearance the second time, observing all the usual Marriage-Ceremonies, and after this they lead the most scandalous Lives, prostituting themselves to all Comers, by keeping Publick Stews; for the Order forbids them lawful Marriage. They are oblig'd to go to their *Pagods*, Morning, Noon, and at Evening, the set times for burning of Incense by the Priests; for then they shew Gestures with their Hands, and dance with Lamps in their Hands before their Idols, the Musicians playing at the same time on their Instruments for the Space of one hour; such as are made of Wood, Brass, Leather, or Skins, which is a sort of a Drum. All these Ceremonies being at an End, every one goes to her own House, which is kept in Repair at the Expences of the *Pagod*, and they themselves receive their Daily Portion of Rice And the Musicians receive 15 *Fanos* a Month for a Salary. Thus I have given you a short Account of what you desir'd me to inform you in.

Schalam.

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LETTER XXIII.

Wherein is an Account given of what the Women learn and do.

IN. ſend greeting to the Prieſts in *Tranquebar*, the 30th of *October*, in the Year *Naramlawaruſchum*. Sirs, our Daughters, till the Fifth Year of their Age, are careſully ſerv'd without applying their Minds to any ſort of Learning or Buſineſs; and from that time they accuſtom themſelves to all ſort of Houſewifery, if their Parents have Buſineſs for them; and poor Folks put them to Service, as to go on Errands; and when they are Seven Years of Age, they learn to boyl Rice, to ſpin, and to make Mats; and when Nine or Ten Years of Age they are eſteem'd Marriagable, and thenceforth they are not permitted to go Abroad, unleſs Accompanied with two or three other Women; and when once Married ſhe keeps cloſe in her Father-in-law's Houſe, and does the Buſineſs of the Family, in which conſiſts all their Education: For no Girls are

ſent to School but thoſe that are deſign'd for the Service of the *Pagods*, or the King's Daughters who learn all ſorts of Sciences. Poor Women earn their Living by pounding or bruiſing Rice, and ſuch other Employments. If the Husband dies ſhe is taken under the Protection of the Husband's Brother, who takes care for her and her Children; but if ſhe has no Children, ſhe takes the nuptial Jewels, or what elſe ſhe brought with her, and retires to her Father's Houſe, or to ſome of her own Relations. This is the way of Living that Women obſerve with us.

Schalam.

LETTER XXIV.

Wherein is ſhewn the way of preparing the Aſhes with which the Tchiwapaddikarer *beſprinkle themſelves, and what Ceremonies are uſual on that Occaſion.*

IN the Year *Nandanawaruſſham*, the 3d of *November*, I. *N.* preſent both the Prieſts my moſt humble *Schalam*.

You

You were a'd, I find, be inform'd how the *Dirunuru* is prepar'd with us. I *Answer*, it's diversly prepar'd by *Bramans*, *Pandaren* and *Aingal*, but the genuin and truest way of making it, is thus. We take a Cow all over Black, and fed [illegible] with Grass, but with green Straw, and take her Dung, and with repeating some formulary of Prayers, we form it into Lumps, and for four or five Days dry it in the Shade, and then in the Sun, till it's harden'd; then they take it to a holy Place (*Famous for Miracles done there by Iswaren*) call'd *Thiruwalangapol*, and lay a great deal of Chaff in that Place, and put Fire to it, and when the Fire is quench'd they take the Ashes in a Vessel, and with some Formulary of Words they sprinkle it with Water, and stir it, sift it three Times thro' a Cloth, and make it again into Lumps, which they dry, and season it with all sorts of odoriferous Blooms or Flowers, and bring before their Idol, and make use of it in all sort of Offerings; this is the *Dirunamum* (*or Ashes prepar'd by the* Bramans *and other Priests*); but the ordinary and common *Dirunamu*, may be made by any Man without any preliminary Ceremonies; it being but Earth [illegible]

on a certain Mountain, which they allay in Water, and bruiſe it ſmall, and paſs it thro' a Sieve; they that go a Pilgrimage to *Dirrappodi* bring with them Earth thence; but while I am no *Wiſchtanapadikaer* I can't tell you the way of preparing it, nor what Ceremonies are us'd in beſmearing themſelves with theſe Aſhes. But the Ceremonies us'd in the *Dirunam* are theſe, firſt the Man waſhes all his Body with great Devotion, then takes the Aſhes in his Hand, reciting devoutly the Prayer *Namaſſiwaia*, and other Forms learn'd of their Prieſts, and likewiſe takes up in his Hand ſome drops of Water, and waſhes his Body therewith, repeating a Form of Prayer: And if 'tis in the Morning he turns his Face towards the Eaſt, and if in the Afternoon he turns it towards the Weſt. Then he takes the Aſhes in both his Hands, and rubs it together, directing his Thoughts in the mean while to God, and beſmears his Head with it, and the Perſon thinks of the God *Iſchivens* in particular, and beſmears his Forehead with the ſame Mixture. And the third Time, he directs his Thoughts to *Ruddiren* and Anoints his Breaſt; the fourth Time he thinks

on.

on *Wiſchnu* and Anoints the Navel. The fifth Time he Anoints his Back, addreſſing his Contemplation to *Brama*, beſmearing likewiſe the Neck, Knees, and the Arms. And all this Anointing is to keep off *Emadallakol* (or the Meſſenger of Hell) who comes to fetch away the Dead, which is effectually done, as we believe, if we repeat the Prayer twenty Times that we have learn'd of our Prieſt. When this Action is ended, one ſings a Hymn in the Praiſe of ſome Idol that he has choſen then for the Object of his Devotion, either in one's own Houſe, or by a River's ſide. Why they Anoint the Body with three Fingers, is becauſe it's order'd in our Law; the Advantages of this Anointing, and the marking one's ſelf with the *Dirandamam*, I am not capable to give you ſufficient Satisfaction in; you may if you pleaſe conſult Perſons that are more Learned than my ſelf in this Point.

Schultz.

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LETTER XXV.

Of Husbandry.

IN the Year *Nandanavarsſhum*, the 6th of *November*, I *N.* ſend greeting to the Prieſts. In Anſwer to your Demand, take this following Account. In the firſt place, they that make Profeſſion of Husbandry, muſt have Cows and Oxen in their Poſſeſſion, a Plow, and Plow-ſhare, Joke-cords to tye the Cows or Oxen together, Forks, Sickles, and ſuch other like Inſtruments. They muſt Plow their Ground in the Month of *July*, and Sow in it their *Kurnella* which they have moiſten'd in a Pool of Water a great part of the Day, and Sow it; they make the Ground even and plain by a Board drawn over the Field by the Oxen, upon which Board the Plow-Man ſits, to preſs the Seed the better into the Earth. If it's any other ſort of Seed, then they Harrow the Ground with a Branch of white Thorn which we call *Yarei*. When the *Nellu* (their ordinary Corn) does

does shoot about a Span above Ground, then they prepare another Field by watering it well, into which the *Nella* is to be Transplanted. There are several sorts of this *Karnalla*, some kinds of it Ripen in *September*, some in *October*. As soon as this Harvest is over, then we Sow the *Pischanna Nella*, which is the best sort and more wholsom than that of the first Seed, for now the Rains fall and soke the Earth plentifully. Among all the sorts of Grains among us, there is but that which we call *Iranhamittan* that is not Transplanted from the Place where it was first sown. Of this kind of Corn we have nineteen different Species, as *Arivingen*, *Karuvel*, *Punkal* &c. Besides the *Nella* we have many other kinds of Grain, which have their different Culture and Seasons for Sowing. We have in our Gardens Saffron, Ginger, a sort of Turnip call'd *Tsherrkiranku*, Onions, Sugar Canes out of which we press our Sugar; and lastly, Tobacco leaves grow with us plentifully, which is a Plant but lately known to the *Europeans*. Out of all our *Nella* or Corn we pay three Parts out of Five to our King, and the half of all other Grains.

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LETTER XXVI.

Wherein is shewn how unwilling the Pagans *bear their Religion cry'd down, and how they find as many Faults with the Christian Religion.*

IN the Year *Nandanawaruſcham*, the 8th of *November*, *N. N.* preſents his humbld *Sebalam* to the Prieſts at *Tranquebar* which teach the way of Holineſs, and fight with the Weapons of the Holy Spirit. I have obſerv'd, Sirs, that all your deſign and end in Preaching is to deſtroy our Religion, affirming that all contain'd in our four Law Books, in our ſix *Saſtrianga*, and in the 18 *Puranam* is altogether falſe: And that we, by reading ſuch Books, are drawn away from God into groſs Errors, for all our Hiſtories (ſay you) and our other poetical Fictions, are Inventions of Devils, whom we Worſhip in our Images. You affirm moreover that we ſuppoſe the Exiſtence of fourteen Worlds, and that in

in the World *Dewologum* there are 33000000000 Gods, 48000 Prophets, and very many Musicians, which you look upon as ridiculous. That we attribute visible Shapes, Wives, Children, and Comedies to our Gods, seems to you absurd. Our Offerings, Fastings, and Pagod-worship, you esteem sinful Actions: And you esteem it both sinful and foolish, that we carry about us the *Ruddiraschangol*, [*or a dry'd Fruit which they hang about their Necks as something contributing to Holiness*,] besmear'd with Ashes of Cows Dung. You blame us also for the Respect we have for Cows, the Worship we shew for the Sun, that we look upon some Days lucky and some unlucky, and you are displeas'd with us for studying the Magick-Art. You laugh at our Pilgrimages, Washings, Formularies of Prayers, manner of doing Penance for the Remission of Sins, our Distinction of Families, our manner of Eating and Living, and that of our Alms-giving: Under pretence that we are Heathens and Enemies to God, under the Curse, having no repenting Hearts, and in a state of Impossibility of pleasing God with all our outward Works of Righteousness,

driſneſs, becauſe they are not the way of ſerving God according to his own Will, but Ways found out by our own Brains.

'Tis true ſome Things there are in our Worſhip that may be reprov'd, and we confeſs there are many Immoralities riſe among us; but does it follow that therefore there is no Good among us, or no Virtue exercis'd among Heathens? This is not reaſonable to conclude. But were we, as you ſay, Worſhippers of Falſe Gods, we could have no Virtuous Actions at all among us; but we have in Effect ſuch holy Men among us, as no Man could ever have accus'd of the leaſt Sin. Is it poſſible then that our Law can be falſe, that commands all that is Good, and threatens to puniſh Evil, and that we can't be happy in the Obſervation of it? In ſhort, every Nation has its own Manners and Faſhions, which to another Nation ſeem Ridiculous; and ſo 'tis with Religion. God is manifold and various in his Creatures, and in all his Works, and it's his Will and Pleaſure to be diverſly worſhipped by diverſe Nations. Our Law is good in it ſelf, but that it's blam'd by you, it's our own

own Fault, while we do not Live ſtrictly according to it, or that we do not ſtudy the Grounds of it to be more ready to defend it. But on the other ſide, if we are to judge of the Excellency of the Chriſtian Religion, by the Life of Chriſtians that come to live among us, we can't have any great Eſteem for it. For we ſee little Juſtice or Chaſtity exerciſed among them. They ſeldom exerciſe good Works, or give Alms, you take Bribes very willingly, make your ſelves Drunk, and martyr and murther living Creatures and eat them, obſerve no Cleanlineſs, deſpiſe all other Men, and are very Covetous, Proud, and Angry. Our *Brâmans* ſay that the White Nations have no Notion of Vice or Virtue, have no Regard either for Good or Evil, but are meer *Adamers*, that is Men that mind nothing but ſinning. But thoſe among us that have read your Books, confeſs that your Law is very good. But it ſeems to us very ſtrange that you worſhip a God murther'd by his own People. But who am I, to talk of theſe Things? and did we diſpute all our Lives, it muſt at length come to this, that we are all God's Creatures,

have the same way of entring into, and the same Exit out of this World. So far God exerciſes his Mercy on us, ſo far we are happy, and as he is pleas'd to govern us, ſo we muſt obey him, and can do neither more nor leſs then what he has deſtin'd and decreed for us. *Schalam.*

LETTER XXVII.

Wherein is declar'd the Difference between the Chriſtian and Malabariſh *Religion.*

I. N. wiſh Health and Peace to the Prieſts at *Tranquebar*, who preach the Law of God the Creator of all Things, and pray that their Doctrine may be profitable to many.

In reading your Books I find this Difference between your and our Books. Firſt, your Books are writ in Proſe, and propoſe things very clearly, but our Books are moſtly poetical or in Verſe, which Style is hard to be underſtood by ſuch as do not underſtand Poetry; and alſo your Books are chiefly treating of the Things

Things relating to the other World, and as every Man is concerned in his own Salvation, so he may easily understand the Doctrine of Salvation. But our common People understand nothing in Religion, which the *Brahmans* monopolize to themselves; and our Religious Men or Priests do not explain the Law, but sing some Verses of it, which are suited to their own Interest. But there are some of our *Brahmans* that understand our Law, as well as you do understand yours; as for Example, how the World is governed, and how a King is to govern his People, and how every particular Person is to carry himself; what we are to believe of the other World, why so many Gods are to be worshipped, and why we make use in our Worship of carv'd and graven Images of Stone and Wood, and other things of that Nature. But the *Brahmans* keep these things to themselves, and tell us such things only as regard their own Advantage, for the procuring to themselves a good Maintenance. This is what I had to communicate to you, *Schiam*.

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LETTER XXVIII

Wherein an Account is given of Prieſts and of their Diſciples, ſhewing how each are to behave themſelves.

IN the Year *Nondanawaruſchani*, the 9th of *November*, I greet the Prieſts who wiſh me to inform them, how Prieſts and Diſciples are to behave themſelves; to whom I return this Anſwer in an Hiſtorical Paſſage. In the time when the three Royal Families *Iſcheren*, *Iſchoren* and *Pantien* ſway'd the Scepter in theſe Countries, the King then ruling order'd it to be enquir'd by a Common-Cryer, if there was any *Karankaru* near at Hand [that is a Prieſt quite wean'd from all the Concerns of this Life] and a Prieſt in that Town hearing the Cryer's Voice, he got the ſame Cryer to cry throughout the Town, if there was any where to be found a *Karanatſchſchen*, or a Lay-man or Diſciple that was quite diſengag'd from all worldly Ties and earthly Intereſts. Whereupon ſome informing

forming the King, saying, *Sire, did not your Majesty order this Cryer to cry out for* Karanakuru, *and he cries for a* Karanatschischen? The Cryer was call'd for by the King, and being ask'd who put him upon crying for a holy sanctify'd Lay-man, whereas he order'd him to cry for a holy Clergyman; the Cryer told the King that 'twas such a Priest that put him upon it. Then the King asked him, *Canst thou shew me that Priest?* He answer'd, *yes Sire*; whereupon the King laid down his Royalties, and put up another on the Throne, and went to the Priest in his Kingly Robes to become of his Disciples. Then the Priest addressing himself to his other Disciples, said, *This Man has not advanced so far in self-denial, that he can bid adieu to his Royal Robes*, whereupon he took him with him to a Banker, to whom he said, *Sir, take this Man under thy Instruction, and advance me two hundred Rixdollars upon him*; The Banker seeing that he was richly cloath'd, and gloriously adorn'd with jewels, counted out to the Priest the said Sum; whereupon after some Instructions given his Disciple, he went his way. The Banker for some Days admired the Costliness of this

Disciple's

Disciples Jewels, and therefore treated him magnificently. But after some time he bid him lay down those fine Jewels, which he voluntarily did, giving them to the Banker, and was then thrust out of the House, and was forced to lye in the Streets, the Banker's Maid carrying him some Meat. Then the Disciple reflecting upon his Master's Documents lifted up his Heart to God. And having suffer'd many Hardships in this Manner for some time, at length *Iswara* had Regard to his Prayers and Sufferings, and designing him for Happiness, sent one of his Messengers to administer Consolation to him, encouraging him to follow the Priest's Advice in every Point, and stand fast in his Faith and Love. Hereupon came the Priest and paid the Banker his two hundred Dollars, and re-took his Disciple, when sitting together under a Tree, and telling his Priest by whom he was comforted, and that the time of his Redemption was at hand, the Priest gave him more wholesome instructions, and led him into a Forest where they pray'd together, and where *Iswara* and *Isvi* appearing to them visibly, carry'd away both Priest and Disciple into Paradise. And this is an Example for Master

Master and Disciple to steer the Course of their Lives accordingly, that is, the Priest must be knowing and sincere in giving good Instructions to his Pupil, and the Pupil must obey cheerfully without gainsaying his Master's Instructions. This is what I had to communicate to you at this time.

LETTER XXIX.

Of the Flood, of the World's Conflagration, and of the final Judgment, and of a New Creation.

IN the Year *Nandanawanuschum*, the 11th of *November*, I present my *Schalam*, with Hands up-lifted, to the Priests at *Tranquebar*, who desire me to inform them in what I am not vers'd in my self, that is, what we believe of the Destruction of this World, and of that which has been destroy'd already. What I know of these Things is as followeth. One World is destroy'd by Water, of which Flood, *Wischtua* foretold the Inhabitants, and afterwards lent them his Assistance: As for the Duration of

this

this World, you must know that 432000 Years will be the Duration or the *Kaliajum* of it, of which time 4337 Years are already past, and then the World is to be destroy'd by Fire; after that every one is to be judged, and God will begin a new Creation. This is all that I have heard of these Things. If it was not for the Care of this Life to get a Livelyhood, I would apply my self to know more of these Matters that are past and that are to come; but we must only mind the present, because of these dear Times, and because of our Families, for whom we must take Care. But you are free from worldly Cares, you have nothing to trouble your Minds and engage your Thoughts, but heavenly things; and yet you live comfortably and can help others with your Alms, and we mind nothing but this World, and yet are not the happier Men; we are born in Pain, brought up to the great Affliction of our Parents, and when they die we inherit all their Miseries in the maintaining of our Bodies, which in a little time are to be burnt to Ashes. *Schalam.*

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LETTER XXX.

Wherein the Correſpondent declares his Inclination and Deſire to embrace the Chriſtian Religion.

IN the Year *Nandanawaruſchum*, the 11th of *October*, 1 *N.* ſend Greeting to the Prieſts. 'Tis ſome time ſince I came to this Land from the Country of *Mararwerſchen*, and join'd my ſelf to you; and the laſt time you ſpoke with me, you bid me go to your School, to underſtand the Grounds of Religion, that I might the better capacitate my ſelf for Service among you: thereupon I put my ſelf to School under the Care of your two School-Maſters, and have been obedient to them, and have not only read throughout ſome of your Books relating to Religion, but I have read out the *Takkaſaſtiram* and *Mandiratſchwari* (or a ſhort Syſtem of Divinity) and have committed them all to Memory, and in ſix Weeks time have learn'd Accompts and all that great Boys uſe to learn, and have aſſiſted at their Sermons both in

their Houſe and at the Church. I had ſome Tincture and ſlight Knowledge before of your Religion, but knowing the Grounds and Nature of your Doctrine I am reſolv'd to be Member of your Church, and to embrace your Religion as the ſure way to Happineſs. Pray God in my behalf that he may graciouſly bring me out of Paganiſm. You know that in this Country I have none to help and aſſiſt me, but God only, upon whom I throw my ſelf wholly; what Meaſures I ſhall take, I am not yet reſolv'd, therefore be pleas'd to help me with your Counſel, as one of your Diſciples. Before I came to you, I thought my ſelf very learned, but after I converſed with you, I ſoon perceiv'd that I underſtood nothing, and had need to go to School with little Children. Moreover I know not how long I have to live in this World, and when the Day of my Death will come, therefore I deſire I may be further inſtructed and prepared for receiving the Holy Baptiſm, that I may leave the way of Sin and Paganiſm, and convert my ſelf by ſincere Repentence to an honeſt and holy Converſation. I beg of you alſo to give me further Inſtructions, how I may continue

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in well-doing, that I may, together with you, enjoy the Happineſs of the other World. My Mother is very old, and always brought up in Paganiſm, and 'tis with difficulty ſhe can comprehend the Grounds of your Religion, and has hitherto learn'd no further than the Commandments. This I was willing to acquaint you with, pray pardon me if I miſtake in any Point. The Grace of God the Father, the Redeeming Power of God the Son, and the illuminating Virtue of the Holy Spirit, the increaſe of Wiſdom, the Propagation of Truth, and blameleſs walking according to God's Commandments, an Holy Eloquence to preach the Word of God, and that powerful Efficacy in ſhewing all Sinners the way of Salvation, all Bleſſings, Spiritual Riches, in this World Victory, and in the next Happineſs, that all theſe things may remain and abound with you richly, is my earneſt and fervent Prayer for you all.

LETTER XXXI.

Wherein the Correſpondent declares what are the Hopes of his Salvation.

IN the Year *Nandanawaruſchum*, the 14th of *November*, I ſend greeting to the Prieſts in *Tranquebar*, who endeavour to drive away the darkneſs of Paganiſm, by teaching the Doctrine of true Wiſdom; and according to your Deſires I ſend you the Grounds upon which I hope to be ſaved, and this in ſhort is what I firmly believe, That there is but one God and Supream Being, who is Lord of All, having created the World, and all that therein is. Moreover when I ſee a holy Prieſt, I revere and reſpect him, by lending an attentive Ear to their Inſtructions, and receiving them with all my Heart; and as for our Pagods, Images, Offerings, Feaſts, and other Ceremonies in uſe among us, I hold them for meer Inventions of Mens Imaginations; but I make my Religion to conſiſt in conſidering Morning and Evening

Evening that there is but one God who created me, and then I cry out, O Lord, all that we do is Sin. This I reflect upon with Sorrow of Heart, and then break out and cry, Lord forgive us our Sins; then I ponder with my ſelf the Sayings and Deeds of wiſe and underſtanding Men, and conſider the Nature of both Good and Evil; and all the Heatheniſh Worſhip of many oppoſite Gods is nothing but the extravagant Whimſie of Mens Fancies, and receiv'd in the World becauſe accompany'd with the Splendor of outward Pageantry, and becauſe of that blind Reſpect we pay to the Cuſtoms of our Anceſtors. But as for your Doctrine of the Nature and Remiſſion of Sins I comprehend very well, as alſo the Nature of good Works, all which is darkly and unintelligibly taught us, for the *Bramans* will let no Man know the true Contents of the four Books of the Law, and of the ſix *Suſtriangol*: How then can we know theſe things? But I have impreſt this great Truth in my Heart, that there's but one Creator of all Things, and pray him to forgive me both my known and unknown Sins, and do ſtudy to know what is the Will of this God my Crea-

tor. This Progreſs I've made by reading your Books, otherwiſe I had remained ſtill in Ignorance. How God will diſpoſe of me the remaining part of my Life, I know not. I ſay often with my ſelf, thou art not worthy to enjoy everlaſting Happineſs becauſe of the daily Tranſgreſſions which I am guilty of by doing, hearing and acting; but notwithſtanding all my Unworthineſs, I know that your Prayers for me to God will be of great Uſe. This is all I had to acquaint you with.

LETTER XXXII.

Wherein is contained an Account of a Prieſt and his Diſciples that did eat Cows Fleſh.

IN the Year *Nandanawaruſchum*, the 14th of *November*, I *N.* greet the Prieſts living in *Tranquebar*. You wonder that eating of Cows Fleſh is deem'd ſo great a Crime among us here, but there have been Men of your Opinion among our ſelves that thought it lawful to kill Cows, and eat their Fleſh; it will

will appear from a Prieſt much eſteem'd for his holy Living, and who had many Diſciples that eſteem'd him very highly. He took a Reſolution to go a Pilgrimage, in the mean while giving all neceſſary Leſſons for his Scholars to obſerve in his Abſence, for entertaining Faith and Love among themſelves: Then he began his Pilgrimage, to whom two of his Diſciples ſaid We will turn Pilgrims alſo and bear you Company, and coming into a great Foreſt hungry and wearied, thence they went to a Village inhabited by *Bareier (or a ſort of poor People that eat all ſort of Fleſh and other things which others deem unclean)* who offer'd the Prieſt Cows Fleſh boil'd, which he did eat, as did alſo the two Diſciples; but the Prieſt, not accuſtom'd to eat Fleſh, vomited it up again in the form of the Flowers of a Tulip, and the Diſciples vomited pure Fleſh, and the reaſon of the difference was the great Faith the Prieſt had on God: For he that hath a ſtrong Faith, Love, and Conſtancy, all things are clean unto him, let him eat what he will, for 'tis Faith, Truth, and Love are the Virtues that God looks upon.

LETTER XXXIII.

Of Alms given yearly by the Sons for their Fathers Souls, and of Funeral Ceremonies, call'd Didi.

IN the Year *Nandanawaruſchum*, the 17th of *November*, I *N.* greet the Prieſts at *Tranquebar*. You ask me an Account how the yearly Alms upon a Father's Death are diſtributed among us; to which I anſwer, When the Anniverſary Day is at hand, the Son or Sons of the deceaſed provide themſelves all ſorts of Eatables and Garden Fruits, Bloſſoms, Santal-wood, and all ſorts of Spices for Incence, and moreover about ten Meaſures *(Marakal)* of Rice, ſome more, ſome leſs, according to the Ability of the Maſter of the Feaſt, who muſt get Milk and other things in readineſs; and muſt cleanſe all his Houſe the Day before the Feaſt, and the Rooms muſt be ſmear'd with Cow-dung; all Cloaths muſt be waſh'd, and all the Family wear clean Cloaths. Then preſent themſelves eight, ten, twenty or thirty

Bramans,

Bramans, whom you muſt invite to ſit down. The Son that undertakes in his Father's Name to deal out the *Didi*, performs all his ceremonious Purifications, and when he has done, he finiſhes the whole Work. The *Bramans* take of this conſecrated Water and ſprinkle him with it three different times, throwing alſo Flowers on his Head, this is done by three or five *Bramans*. When this is done, then he lays before them Fig-leaves, upon which he ſets ſeveral ſorts of Meats, calling upon the Name of *Biruma* (God) *Wiſchnu*, *Tſchiven*, and gives the *Bramans* (who ſtrow'd Water and Flowers on his Head) new Cloaths, and to the other *Bramans* their reſpective Portions. Then he falls at their Feet and Reverences them, falling on his Face before them; then he brings Rice and all ſort of Fruits unto the place where the *Bramans* are, and makes a mixture of all by kneading it together and forming it into Lumps, three or four of which he lays upon a Fig-leaf, and thinks on his deceas'd Father, Mother, and Grandfathers, and behaves himſelf ſo, as if they were there preſent eating of his Feaſt, then he takes all away and keeps it; laſtly, he makes another Preſen to

the *Bramans*, and diſmiſſes them. Then he calls his Friends, Relations, and Strangers, and deſires them to eat, and preſents them with *Betel Areck*, and diſmiſſes them with all demonſtration of Reſpect and loving Kindneſs, and ſo much of *Didi*. As for our Funeral Ceremonies take the following Account. Before a Man dies, he endeavours yet, tho' at the Extremity, to do good Works, conſiſting in Corn, Cloaths, Mony, Fruits, and other Eatables to be diſtributed partly to *Bramans*, and partly to the Poor and to other Strangers.

The *Bramans* perform all Funeral Ceremonies which the Law commands to be done on ſuch Occaſions; as *Firſtly*, As ſoon as a Man is dead, the *Braman* is ſent for to waſh the Corps with Water taken out of the Pagods, or Temple, then they make Burnt-Offerings. In the mean while the Ceremonies are perform'd with the reading of the Law; then the Corps is carried to the Funeral Pile to be burnt, where all the Friends and Relations follow with their Heads cover'd, throwing ſome Grains of Rice on the dead Corps, laying it on the Pile, the Son of the deceas'd taking Santal-Wood and fires the Pile, near where

where the Head lies, and then the whole Pile is ſuddenly all on a flame. The next Day the Son accompany'd with his Friends come to the place to gather the Bones of the deceas'd, and carry them into a River. This I write to you very compendiouſly, knowing none of theſe things are hid from you.

Schziam.

LETTER XXXIV.

Of the Diet of Children preſcrib'd by the Bramans *in order to have a wholſome Conſtitution.*

IN the Year *Nandanawruſchum*, the 17th of *November*, I *N.* greet the Prieſts. You ask what is the wholſomeſt Diet for Children and School-boys; to which I anſwer, Children of five Years of Age are to get up betimes in the Morning, and two Hours afterward they ſhould Breakfaſt on what was boiled the Day before. At Noon they muſt eat freſh boil'd Victuals well ſeaſon'd with hot Spices, as Pepper, *&c.* alſo give them cool Milk, and Butter-milk with Rice

Rice. In the Afternoon, they muſt be allow'd ſomething to ſtay their Stomachs; at eight a Clock at Night give them Milk and Rice, and if you have no Milk at hand, make them a Soop with *Samarni* and Pepper, and let them eat it with Rice. Let them waſh the whole Body once a Week without fail, anointing the Head and all their Members with Oil once in four Days. Give them the Drink whoſe Preparation is as followeth, Take the weight of a *Pagode* of Pepper, and three Sprigs of the Tree *Webbamarani*, to which add half the weight of a *Pagode* of Fennel; mix theſe in Powder and boil them together. But thus Children muſt be dieted when they have attain'd the eleventh Year of their Age, they muſt learn their Leſſons for three or four Hours every Morning, perform their Devotion according to the Law, and every Morning before Sun-riſing cleanſe their Teeth with a piece of Lime-tree, or of any other Tree, rubbing them alſo with Aſhes, for 'tis very wholſome. After they have perform'd their Devotion, they may learn till nine a Clock, and then eat of what was left the Night before, and then dine about one of the Clock; but let all their Victuals,

ctuals be well ſpic'd with hot and bitter Spices, but let them not eat their Meat while 'tis very hot, for 'tis not wholſome unleſs very well butter'd. Sleep is not allow'd to Children in the Afternoon, for 'tis very prejudicial to their Health; after eight a Clock they may eat Suppers; thus Children are to be dieted till the ſixteenth Year of their Age, and then let them Exerciſe themſelves for bodily Health two Hours every Day, purge once a Month without fail, which is good likewiſe for more tender Years, once a Week let them waſh their Bodies, and anoint their Heads and Members very well with Oil, waſhing the ſame afterwards with Water. Drink once in four Days of the above-mentioned Drink. If you diet them thus, they'll ſeldom be troubled with Sickneſſes. If I was to give an ampler Account of this Matter, I muſt write out two or three hundred Sheets of Paper. This I have writ compendiouſly and in haſte. Let them go to Bed at ten a Clock, and accuſtom themſelves to awake in the Morning three Hours before they get up. If you would know more of thoſe things ſend me a Man than can write in *Malabariſh*, for I can write in *Telinkiſh* only, and

and I will dictate unto him what is worthy to be known further on this Matter. *Schalam.*

LETTER XXXV.

Of their ſuperſtitious Obſervation of Signs and Wonders, to foreknow the bad and good Succeſs of their Undertakings.

TO both the Prieſts in *Tranquebar*, who preach the way of Happineſs to the Inhabitants of this Land, I preſent my moſt humble *Schalam* in the Year *Nandanawaruſchum*, the 17th of *November*. You deſire to know what are the Cuſtoms of this Country in Relation to Prognoſtications, or Signs forerunning and pointing out as it were bad or good Succeſs. Did you, Sir, but conſult the Learned that make Profeſſion of theſe Sciences, they could in all things give you a full Satisfaction, to all the Circumſtances of your Queſtion, in as much as they have all the Books that deſcribe all thoſe Signs, ſignificative either of Good or Evil; but ſuch Men that

that are illiterate like my ſelf, can give you but a very imperfect Account of ſuch things. Yet, however, that which is commonly known among us, as a receiv'd Opinion, is this. When any Man has an Undertaking to begin, 'tis thought neceſſary to chuſe a lucky Day for that purpoſe, and ſays this Project of mine will meet with good Succeſs, when he goes out of Doors; after this, he obſerves all that meets him, or happens unto him very ſcrupulouſly. If he happens to ſneeze, he turns in the Book of Prognoſtication to the Chapter of Sneezing; if a Crow croaks, to the Chapter of Crows or Birds; and in general 'tis interpreted as a very bad Sign if a blind Man, a *Braman*, or a Waſher-Woman meets one in the way; as alſo when one meets a Man with an empty *Panel*, or when one ſees an Oil-mill, or if a Man meets us with his Head uncover'd, or when one hears a weeping Voice; or ſees a Fox croſſing the Way, or a Dog running on his right Hand, or when a poor Man meets us in our Way, or when a Cat croſſes our Way; and many other ſuch Signs are all portending bad Succeſs. Moreover when an Earthen-Pot-Maker, or Widow meets us, we inter-

interpret it in the worſe Senſe. When one ſprains his Foot, falls on his Head, or is call'd back, preſently the Profeſſors of theſe Sciences are conſulted, and they preſently turn to the proper Chapter for ſuch a Sign, and give the Interpretation of it. This is all I know of this matter. *Schalam.*

LETTER XXXVI.

What manner of worſhip the Women perform in Malabar.

IN the Year *Nandanawaruſchum*, the 18th of *November*, to the Prieſts in *Tranquebar* I *N.* ſend greeting. You ask me, Sirs, what manner of worſhip our Women perform in order to obtain everlaſting Happineſs; to which I anſwer, when a Girl is 7, 8, or 9 Years of Age, ſhe gives herſelf a Diſciple to her Parents Prieſt, and when ſhe is Married ſhe lets herſelf be liſted in the Catalogue of the Prieſts Diſciples, and hears thenceforth their Diſcourſes and Documents, going into their *Pagods*, and makes her *Schalams* or Salutations to the Images, and

to

to the *Bramans*. If ſhe is yet Young ſhe goes alone, but if ſhe is Marriageable, ſhe is always accompanied with two or three other Women, who every now and then beſtrew themſelves with conſecrated Aſhes, and preſent their Offerings, in the mean while repeating the form of Prayers they have learnt of their Prieſts; what they have offered in their Houſes to *Pulleiar* (*an Idol*) they give among the Poor. Moreover they obſerve Faſtings and Vows, and if a Woman is of good Underſtanding, ſhe performs the Ceremonial Purifications commanded in the *Malabariſh* Law in honour of their Gods. Some go often unto the *Pagods*, others pay their Devotions to the Images in the Streets when they are carried about on Feaſt-days; for then every one at the door of his Houſe preſents the Idol with lifted up Hands, and a very profound *Schalam*. They do the ſame if they hear that there is any ſuch ſolemn Feaſt kept in the Countrey abour, but into maritime Towns our Women do not go, becauſe of the *Europeans* reſiding there, whom they mightily fear. Therefore our Women that diſtinguiſh themſelves from the reſt, ſeldom walk in the Streets, fearing to meet *Europeans*

or

er *Moors*. The Women carry their Cenſor with them to make their Offering. In general, they are very Charitable; when the Prieſt comes to their Houſes, they hear his Inſtructions in the firſt Place, then they ſet before him Meat and all ſorts of Fruits. In one Word, the Women obſerve all that the Men do in order to attain Happineſs. This I had to communicate to you.

Schalam.

LETTER XXXVII.

Wherein is ſhew'd, that theſe People judge all the outward Ceremonious Worſhip, without the inward Worſhip of the Heart, to be unprofitable and to no purpoſe.

I *N.* wiſh the Prieſts Health and Proſperity, with all the neceſſary Eloquence and freedom of Speech to preach the Doctrine of Holineſs. You have deſired me to inform you by writing, if all our Religious Worſhip conſiſts chiefly in the Performance of external Ceremonies, or, whether it be our Opinion

nion that it conſiſts alſo in the inward Devotion and frame of the Mind? to which I anſwer, that moſt of what we do in Religion are outward Performances, as viſiting the *Pagods*, purifying our ſelves with Water, and ſprinkling our ſelves with Aſhes, hanging about us the *Ruddiratſchangol*, Pilgrimages, worſhipping of Images, Offerings, bathing our ſelves in divers Ponds, building Almshouſes, Monaſteries, Conveniences for Travellers, Pagods and Waggons for the Images, faſting and doing Penances, all which Works are external Performances: but the internal part of Worſhip conſiſts in Love, Faith and Sincerity, which is the moſt eſſential and excellent ſort of Worſhip, without which all the reſt is nothing at all in the ſight of God; for when we Pray or Offer, our Hearts full of Love ſhould be directed to God.

LET-

LETTER XXXVIII.

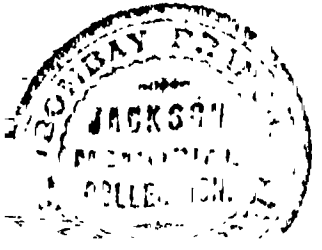
Wherein is ſhewn the Difference between the Supream Being, and the other Gods.

IN the Year *Nandanawaruſchum*, the 19th of *November*. As for the Difference we make between the Supream Being and other Gods who are worſhipp'd in this Land, take this for an Anſwer. In the end of the World all theſe Gods, *Piradiar*, *Ayanar*, *Periatampiram*, *Elammen*, *Mariammen*, *Dukkei*, *Bayabani*, *Tanmer*, *Mannarſchwami*, *Ankalammen*, *Wirabaddiren*, will then ceaſe to be ſuch, for in the beginning they were but the Servants and Chief Miniſters of the only Supream Being; but becoming Arrogant and Proud in their own Imagination, pretending to the Power of creating Man and other Creatures, God to puniſh their Vanity thruſt them into this World, where they addreſs'd themſelves to the Almighty, ſaying, O *God when ſhall the time of our Redemption come?* to whom God Almighty

ty anſwer'd, *Go into the World, and be Kings over Devils and evil Spirits, and ſee that they do no harm to Mankind, and for your Protection Men ſhall celebrate yearly Feaſts to your Honour, and preſent you Offerings. Stay as you are until the end of the World, for 'tis my Will it ſhould be ſo; but in the end of the World you ſhall be received into Happineſs.* And while 'tis thus written in our Law, 'tis for this Reaſon we Honour theſe Gods with yearly Feaſts and Offerings; and therefore there is an infinite Difference between theſe Gods and the Great Supream Being. But as for the Gods *Iſhuren*, *Perumal*, and *Ruddiren*, they are the ſame with the Supream Being, differing only Nominally. We ſay alſo, that *Subbiramanien* is God's Son, who was created for this reaſon. There was then a King call'd *Tſchurapadbama* ruling over 14 Worlds, entertaining a thouſand Miriad of Soldiers, and offering many Injuries to the other ſubordinate Gods that were under the Supream Being; and therefore a joint Complaint being brought againſt him to the Almighty, he created *Subbiramania Schwami*, and ſent him with Orders to kill that King call'd *Tſchurapadbama*. Hereupon *Subbiramanien* mount-

mounting on a Peacok's Back came, kill'd, and deſtroy'd this King, and all his Race, upon which Account he obtained the higheſt Degree of Happineſs, as a Reward of his Proweſs and great Service, in ſubduing the Enemy of the Gods. We ſay further, that ſeeing all theſe Perſons we call Gods are comprehended in the Divine Eſſence, we think there is no great Difference between them and the Supream Being, who is ſtill the ſame, Unchangeable, and Immortal, and in the end of the World all thoſe Gods ſhall return again into the Eſſence of the Supream Being. *Wiruma*, *Wiſchnu*, *Ruddiren*, *Tſchatatſchiwum*, *Maeeſchuren*, are Gods of five Faces, or the Supream Being's five Aſpects, which five Faces or Aſpects, in the end of the World will be made again one. This is what I have to return you for an Anſwer.

Schalam.



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LETTER XXXIX.

Wherein is an Account given of Demoniaks in Malabar.

IN the Year *Nandanawaruſchum*, the 20th of *November*; being ask'd if there are Men poſſeſſed with Devils among us, and of the manner of curing ſuch, to this Queſtion of yours I ſend you the following Anſwer. There are without doubt poſſeſſed Perſons among us, for there is in this Land a ſhe Devil, called *Ratteri*, who poſſeſſes ſeveral Perſons, eſpecially handſom young Women, and makes them neglect the Affairs of the Family, their Husbands and Children, and do nothing but turn their Heads about, and ſing continually, and ſcold at all thoſe that approach them, beating them with Stones and running about like mad. They talk without Coherence, have no Appetite to Rice, or to any other ſort of Meat, run into the Woods, and paſs their time there, or in old Pagods which are in the Power of the Devil, with whom they play and ſport.

Thus

Thus they ſtrowl about, and when they are pinch'd with Hunger they eat any thing that comes in their way; if any Man undertakes to ſpeak them fairly or admoniſh them, they rail at him and beat him, exerciſing all Miſrulineſs and extravagant Practices; moreover there is among us a Devil call'd *Periatampiran*, who poſſeſſes Men in ſuch a manner that they can't digeſt their Meat, but vomit it up again, turning always their Heads awry; theſe ſort of Men we lead unto the Pagods of the God *Protector* againſt the Devils, and offer unto thoſe Gods, He-Goats, Swine, Hens and ſuch like Eatables, and put the poſſeſſed Perſon to ſit under the Image of the God *Protector*, in order to drive out the Devil, and ſpeak thus to the Image, *What will you have more, Mother? will you have any other ſort of Meat-offering, for I am willing to give it you?* and the Poſſeſſed ſitting before the Image, Drums beat and other ſorts of Muſick are play'd upon; in the mean time they ſtrike the poſſeſſed Perſon with a Cudgel to threaten the Devil, and thereupon being frightned at this Treatment, he gets out of the poſſeſſed Perſon, who immediately comes to himſelf, and ſpeaks ſoberly, as he was wont to do when in his right Senſes.

There

There are some among us possess'd with the Devil *Ettischipischaschu*, others with *Baschipischaschu*, *Bramanupischaschu*, *Tschurakatupischaschu*, and some with *Birumakatschadi* and *Wettupischaschu*. If one leaps voluntarily into the Fire or Water, or lays violent Hands on him-self, or commits any Capital Crimes, we look upon all such as possess'd Demoniacks. There are likewise Water-Devils, who fright Men in passing over great Rivers, in order to hasten their End. Now, all Devils can be driven out and dispossess'd, except *Bramanapischaschu*, *Baschipischaschu*, and *Biramaratschadi*, for none of these three Devils can be driven out of a possessed Person, tho' you bring him to the Pagods, before the Images of the Gods by whose Name you usually Conjure them out, yea tho' we Conjure by the Name of the one only God the Supream Being, yet the possessed can't be deliver'd of his Plague till he dies. The other Devils that can be conjur'd, cry out in Anger when they are threaten'd to be driven out, promise to be going, and to assure those that are present, that he is departed from the Patient, he strikes a Pail of Water

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lay'd there on purpose to assure them of his Dispossession, complaining in the mean while of Injustice done him, in driving him out of his Possession.

LETTER XL.

Wherein is given an Account of Witchcaft practis'd among the Heathens:

IN the Year *Nandunawaruschum*, the 21st of *November*. You ask me if there are Witches among us; to which I answer, *Ayanar*, *Pattirakali*, *Wairawen*, *Piratampiram*, *Kotteri*, *Rinawirabaddiren*, *Marjammen*, *Ankalammen*, *Kattarunen*, *Mannariar*, *Antarontawirabaddiren*, all these are Protectors and Patrons of Towns, and Kings over the other Devils. To these tutelar Gods, we bring He-Goats, Swine, Hens-Eggs, strong Liquors and other Eatables for Offerings, then we vow to give twenty Perdons, [30 *Pence*] to be equally divided among them. Then one Swears by the *Perumesuren* to observe this very religiously,

in a solemn Formulary of Prayer, saying, *Behold I dwell with thee, dwell thou also with us*, and having contracted this with the Tutelar Gods, we honour them with Sacrifices twice or thrice a Year, and they on their side perform all they have promis'd us. When the Contract is finish'd, the Conjurer, or the Person contracting, takes black Thread, and rubbs it in his Hand, and then looking upon it, he sees as in a Mirror all those Tutelar Gods, and Goddesses, and calling them by their Names, asks them their Pleasure, and what would they have; and immediately he sees in his Hand the express Image of that thing they have a mind to; then he detains those Gods that are for his purpose, and most for his Service, and dismisses all the rest. These he keeps, fetters them here and there upon Firands, and by their help, such a Conjurer can cause the Head-ach, or the Cripes, break the Leg or Arm of any Man, make Men out of their Senses, make them Hideous in their Looks, and frightful in their Aspects, torment Men with Pains, and Sicknesses, and Distemper Members, till at last they lose their

Lives. In the Night he ſends out his Devils to torment Men with frightful Dreams, for Men imagine they have their Bowels torn to pieces, their Necks broken, they ſee themſelves threaten'd with Swords, Muskets, and Halbards, and at other times, that Serpents bite and ſting them. The Devils do all theſe Drudgeries for fear of the Oath which the Conjurer ſwore them by, in the Name of the Tutelar God, who would puniſh ſeverely theſe inferior Powers, if they had no Regard to an Oath ſworn by their Names; the ſame happens here very often in Civil Affairs, * for when a Creditor ſwears by the Prince, or by ſome other great Magiſtrate, that he will have his Debt paid him upon the ſpot, the Debtor is oblig'd immediately to give him Satisfaction, or to be dragged before the Perſon by whoſe Name the Creditor ſwore. There are Men here who by the help of a Formulary of Words can aſſemble the Fiſh in the Sea to great Shoals, and with other Words that no

Fiſh

* *The Sacredneſs of Oaths.*

Fish can be taken in Nets, and that Cows and other Beasts can't eat their Fodder, all these things the Conjurer can perform, so long as he observes the Letter of his Contract, which if he transgresses he is murder'd by the Devil.

LETTER XII.

Wherein those three Questions are answered, viz. What is a Heathen? What Nations are accounted Heathens? and if the Nation of Malabar is Heathen or no?

IN the Year *Nandanavarmcham*, the 27th of *November*. You ask me what is Paganism, or wherein it does consist? Who are Pagans? and if we in *Malabar* are such? To your first Question I answer, That those are Heathens or Pagans, who do not love God, nor believe in him, do not go to the Pagodes or to the consecrated Water, but cherish a sinful Heart and wicked Mind, and lead such a Life as is displeasing both

to God and Man. Moreover they are Heathens that keep Company with lewd Women, follow Gameing, that Lie, Drink and Steal, debauching other Men, and making a Contract with the Devils; all such Men, in our *Malabarish* Dialect, are call'd Heathens. Now I come to your Second Question, and say that all those Sects of People in this Land are Heathens, that do not make use of the *Wipudi*, [*consecrated Ashes*] and of the * *Pantschatscharum*, as also others that neither Pray, Offer, nor observe Feast-Days, but live a Life of Sin without Love, Humility, Patience, or Mercy. There was formerly a Nation call'd *Schammaner*, who made no use of consecrated Ashes, but in all other things conformed themselves to our *Malabarish* manner of Worship; yet esteemed us as Heathens. In Answer to your last Question, While the Nation of *Malabar* bestrew themselves with consecrated Ashes of Cows Dung, and repeat the Formulary of *Pantschatscharum*, it can't be said by any means to be Heathenish;

* A Formulary of Prayer.

thenish; but there are Men among us that observe none of these things, and live as Brutes, having no Sense of any Religion at all. These, tho' they pretend to be of our Religion, yet in Truth they are real Heathens, for Heathenism signifies a sinful and a Savage way of living, and such as are blinded in their Understanding belong to the Heathens.

LETTER XLII.

Wherein is demonstrated that 'tis impossible to do good Works without the Knowledge of the True God, and that those that knowingly do lead wicked Lives are the worst of Mortals.

IN the Year *Nandanawaruschum*, the 17th of *November*. You desire to know what we think of good Works, Alms, Offerings, Prayers, and other Religious Exercises, perform'd by such as do not know the True God, understanding neither his Law nor any other

part of his Will; and on the other hand you desire to know, what we think of a Wise Understanding Man, who has study'd Divinity out of the Law of God, and all other Philosophical Sciences, yet lives a Brutish Sensual wicked Life. To both which Questions I answer, That as for the first sort of Men, whatever they do in these outward Performances can neither be acceptable to the Gods, nor to *Ascharer* [*Giants or Demi-gods.*] And as for the second sort of Men, God detests them, for they are by far the worst of all Men living. But as for those that are Ignorant of God's Laws, they are capable of knowing his Will, and tho' in Ignorance, yet are they reputed honest Men, but he that knows him and loves him not, is Execrable.

LET-

LETTER XLIII.

How a wicked Man may be made to become Virtuous and useful to the World.

IN the Year *Nandanawarusham*, the 20th of *October*. You ask me if the Wicked are capable of doing any good in his Generation; to which I answer, that when such a wicked Man forsakes his Evil Courses, studies the Law, and believes in God, and leading a Life conformable to God's Will, continues in well Doing patiently unto the End, such a Man, I say, may be very useful to Mankind by doing many good Works; for as a good Man may become Wicked, so the worst may become the best of Men.

LETTER XLIV.

That all Men are Born with the Seeds both of Virtue and Vice, that no Man is without Sin, but such as are God's redeemed Ones, tho' the Alms of his Friends may stand him in great stead, as likewise the Instructions of the Priest; and tho' our Youth is spent in Sin, yet upon Repentance he shall receive Forgiveness.

IN the Year *Nandanawaruſthum*, 28th of *October*. You ask me if Men were Created ſinful, or did they become ſo afterwards of themſelves; to which I Anſwer, Virtue and Vice are born together with Man, it's for this Reaſon that every Man who comes to Years of Diſcretion muſt live according to his Birth; which is to be underſtood thus. We here believe that a Man is Born ſeveral Times, and if in his former Life he did good Works, Pray'd, and

and offer'd diligently to the Honour of the Gods, then he will be Born now a Vertuous Man who will have good Success in all Things, and shall have Want of nothing. But if he lead his former Life in the Practice of Sin and Vice, then he will be by this Birth a Sinner still, until he comes to reflect upon his former and present sinful Life, and by Repentance begins to lead a Vertuous Life, then without being subject to another Birth he obtains perfect Happiness. As to your Question, if any Man is Born or lives without Sin; My Judgment is, that no Man is without Sin, for as soon as we are Born, we Sin either by doing, seeing, hearing, speaking, or thinking. God alone, the supream Being, is without Sin; for the Beasts also are Born and live in Sin, all the different Species of living Creatures, which amount to 8400000, from the smallest to the greatest Elephant, all and every one of them have their respective Vices and Vertues. But in answer your Question wherein you ask me what I believe of a Redeemer that will deliver Man from Sin; To this I reply, that God alone, the Supream Be-

ing,

ing, can redeem Man from Sin. But to Man it's impossible, tho' he can tell what Sin is and what Virtue is; they know likewise what Works are helpful to redeem Man from Sin, and shew how one must lead a Virtuous Life; but no Man can deliver or redeem another from Sin, tho' Alms giving and feeding the *Brahmans* by the Sinners Children and Relations, may be something helpful towards his Redemption from Sin. And when a sinful Man is obedient to his Priest in all Things, and turns to God through Repentance, God forgives such a Man his Transgressions and redeems him from his Sins, tho' such a one had led his Life in the exercise of Vice and Prophaneness to the Thirty seventh Year of his Age. One of our wise Men, called *Dirwallawer*, is of Opinion, that Vice and Virtue are nothing else but the genuine Productions of worldly Cares, and of the roving Thoughts of an unconstant Mind, and there is no Deliverance from this Unsettledness, and Inconstancy of Mind, till one is chang'd into the Essence of the Supream Being, and strictly united to him.

LET-

LETTER XLV.

Wherein it is shewed that Forgiveness of Sins is to be attained by good Works.

IN the Year *Nandanawaruschum*, the 1728th of *October*. You ask me if Pardon of Sin, and Happiness is attained by good Works, or by the free Grace of God. To which I answer, that every one is to expect to receive Forgiveness of Sins here, and Happiness hereafter, by his good Works, such as Offerings, Prayers, Faith, Love, and by such other Virtuous Deeds, as feeding the Hungry, educating such as are Shiftless and Poor, and treating other Men as he would be treated himself, as distributing Cloaths, Cattle, Money, to the Repairing of Temples, and reposing Houses for Travellers, sacred Fields for Ceremonious Washings, such as do these good Works with a design to please and love God, fixing up their Minds always unto him, shall receive the pardon of Sin, and obtain

tain eternal Happiness. But as these Works can be done only by the Rich and Wealthy, tell us, say you, what will become of the Poor. I Answer, the Poor must earnestly endeavour and strive to please God above all Things, and in consideration of his Love and Obedience, God will pardon their Sins, and receive him to Eternal Happiness; for we must not think that God will bestow Pardon and Happiness upon any Man *gratis* for nothing, for he will shew no Grace or Favour to such who, like Beasts, are slothful and negligent of their Welfare.

LETTER XLVI.

Containing 64 Questions.

IN the Year *Nandanawaruſdum*, the 29th of *November*. You have, Sir, from time to time sent me many Questions, to which I have Answer'd according to the best of my Understanding: Now I shall take the Liberty to propose to you some Questions. And *first*, How many Kind of Men did God create

are in the Beginning? *Secondly*, How and in what manner did God create this World? 3. What was his End in Creating it? 4. What are Men oblig'd to do towards God? 5. How and by whom is Sin come into the World? 6. What is it that you call Virtue? 7. What was before Heaven and Earth? 8. Who worshipped and honour'd God before the Creation of Man? 9. Of what is Man's Soul created? 10. Where is the Soul placed in the Body of Man? 11. Where is the Activity of the Soul while we sleep, and where does she rest? 12. What is the original of Light? 13. Whence do Sounds and Echoes derive their Original? 14. Whence comes the Wind? 15. What is the Original of the Elements? 16. What Colour have the Elements? 17. How many Fold is Life, or how many kinds of Life are there in the World? 18. How should Men live in the World? 19. What are the Means of attaining Happiness? 20. Wherein consists the Obedience of a Disciple toward his Teacher? 21. What must a Teacher do in Behalf of his Disciple? 22. Whence comes it that among Men some are Rich and some Poor? 23. How can one make a bad

Man

Man to become good? 22. When Children are born either Lame, Blind, or with ſome other Imperfection, whence comes that? 25. Some Children die in the Mother's Womb, ſome at one, ſome at three Years old; pray whence comes that? 26. How comes it that ſome are of quick bright Parts, and ſome very dull and backward? 28. When a Man dies where is his Soul? 28. What is Happineſs? 29. What is Hell? 30. Will the Soul of a dying Man be again united to another Body, and be Born an other Time? 31. What proper Form has the Soul? 32. What Reaſon do you give that the Soul ſhould be united to the Body in the Birth, and keep Company with the Body for ſome Space of Time, and at laſt abandon it? 33. Have the living Creatures a Soul, Will, and Underſtanding? 34. Does God look upon Men alike without any reſpect of Perſons? 35. Whence comes the great diverſity of Religions in the World? 36. When had the Chriſtian Religion its Beginning? 37. How is Chriſt God's Son? 38. How can the Unity of God, and the Trinity, be conſiſtent one with the other? 39. How

that

was Christ conceiv'd without Sin in the Womb of *Mary*? 40. If Christ is God, why did not he come into the World some other way than by Birth? 41. What was Christ's Design in being born, and in coming into the World? 42. Why was he born of so poor a Maid? 43. Why did he suffer himself to continue in so great Poverty? 44. Why did he take poor Men for his Disciples? 45. Why did not he travel over all the World, that all Mankind might hear his Doctrine? 46. What is properly the Sum and Substance of his Doctrine? 47. Why was he despis'd and mock'd of many in the World? 48. Why did not the *Jews* themselves receive him as a God? 49. What was his Doctrine in respect to Sin and Virtue? 50. What Mark did he give his Disciples to distinguish themselves by? 51. What Form of Prayer did he give his Disciples? 52. What is the Way that he shewed Men to lead them unto Happiness? 53. Why must all his Disciples be baptiz'd? 54. Why was he himself at last hang'd as a Thief on a Cross? 55. He being a true God, how could he have died? 56. Why did he descend into Hell?

57. How is he riſen again from the Dead? 58. How is he aſcended into Heaven? 59. How comes it that his Doctrine is every where contradicted? 60. Why do ſome Chriſtians lead ſuch bad Lives? 61. How is it poſſible that all Souls will be re-united to their own individual Bodies at the End of the World? 62. How will that Judgment be order'd, that Chriſt will paſs upon all Men at the laſt Day? 63. Thoſe that will be condemned into Hell, will they lye there for ever, or ſhall they in time attain to Happineſs? 64. Will no other Men be made happy but Chriſtians? All theſe Queſtions are partly out of our Law, and partly out of yours, which I ſend you, having obtain'd your Permiſſion and Leave ſo to do. If you find any thing amiſs in any of them, I hope you will forgive me; for you know that 'tis one of the brighteſt Perfections in God, in Kings and Princes, to pardon the Faults of their Miniſters and Subjects

LET-

LETTER XLVII.

Wherein is shewn that no Man is without Sin, and how the Good may fall into great Sins.

IN the Year *Nandanawaruschum*, the first of *December*, I am of Opinion that none is born without Sin, and tho' God has a Son among Men born unto him, yet he is not without Sin; For he brought, in his Birth, Sin with him into the World; and tho', as God's Son he wittingly and willingly commits no Sin, yet he commits many Sins through Ignorance. Therefore assure your self, that no Man in this World is without Sin. As to the other Point, I give you my Opinion in few Words, There are some good Men that continue in well doing till the Day of their Death; there are others that at first are good, virtuous Men, but in the midst of their Course, by some intervening Temptations, they abandon themselves a Prey to Sin, and make

make a very shameful Catastrophe, and therefore merit not to be called good Men. Those only that begin well, and end well, merit to be called so. There are some who, while poor, are seemingly very good Men, but becoming rich, they are proud, arrogant, unjust, forgetting to love God and believe in him as they did before; which if visited with Affliction, Poverty and such other Plagues to exercise their Patience for some time, and happen to be made rich again and continue to love God and believe in him 'till the End of their Lives, these Men are acceptable to God. But all these Things are but necessary Consequences of every Man's Birth, according to what is destinated to every one while he is yet in his Mother's Womb.

LET-

LETTER XLVIII.

That more go to Hell than to Heaven.

IN the Year *Kandanawaruschum*, the 4th of *December*. You were pleased to ask me if there are more good than half Men in the World? Or if there are more that run in the way of Sin, than those that seek after Happiness; to which I answer: Those that seek Happiness in the way of virtuous Actions, are but very few, but those that walk in the Paths of Sin and Vice, which lead unto Hell, are very many. For here in *Malabar*, there are many Sorts of Religious Sects, and many live as they list, and never hear a Priest's Instructions, nor put themselves in the Number of his Disciples, nor even concern themselves to know the Difference between Vice and Virtue, nor to know the different ways of worshipping the Gods, walking in Contradiction to the Dictates of

of their own Minds: All these Things therefore rightly consider'd, we may justly conclude that very many go to Hell. In this present Duration of the World there is but Cheats, Lies, and the Reverse of Virtue and Honesty among Men; 'tis therefore Sin has got the upper Hand, and rules every where with despotick Sway.

LETTER XLIX.

Wherein is shewn whose Fault it is that Men perish.

IN the Year *Nandenawaruschum*, the 4th of *December*. That Men perish and run upon Destruction, 'tis purely their own Fault; for while they have the Law of God in their Hands, they neglect to live according to its Precepts, by practising good Works, but are arrogant, proud, and wickedly prophane, despising the Exhortations of wise Men, thinking themselves more knowing than the rest of Man-

Mankind, ſpeaking evil of others with Backbiting Words, running after other Men's Wives and Goods, inclin'd to Treachery and rebellious Practices, talking ſpightfully and unthankfully of Superiors on whom they depend for Maintenance: All theſe Things Men commit willingly and deſignedly, therefore we may juſtly conclude, that Man's Deſtruction comes of himſelf.

LETTER L.

Wherein is demanded whether it is better to ſuffer Affliction in this World, or to enjoy the Pleaſures of Life.

IN the Year *Nandanawerſchum*, the 7th of *December*, your Queſtion I reſolve thus, and ſay that it is a very melancholy Story to be born into this World, for tho' born a Man, it happens yet very often that one's Birth is attended with Lameneſs, Blindneſs, or ſome other Bodily Imperfection; or if you put the

the Case that a new born Child be happily bless'd with a sound wholesome Body, Integrity of Parts, set off with the Lustre of excellent Beauty, yet for all this one may be unfortunate and unlucky in all his Enterprizes, or want Knowledge, and Wisdom, and other intellectual Endowments; but if you suppose a Man richly blessed at once with all these Advantages continu'd to him all his Life, we call him a dear Child of God, a happy Man; he practises Charity and good Works, such and more other like Epithets of Praise the World bestows on such a Man, and he is not only styled happy, but has in deed and in truth arrain'd the highest Degree of Happiness that is to be hop'd for in this World, for he is in Favour with God and Man. As for those that are poor, despis'd, sick, distress'd, and subject to many other Afflictions, they are not esteemed happy, tho' all their Pains and Ailings, all Troubles and Wants will end with their Lives. Of these Men we may say, however, that they are dear to God, and that they will be seated on the highest Form of Glory and Happiness in the Kingdom of Heaven: All

these

theſe Afflictions are but the Puniſhments ſent him for Sins committed before his laſt Birth; and when they are atton'd for, by a long Series of Penances, God pardons him and receives him unto Happineſs; tho' ſometimes God only tries the Faith and Love of good Men by Afflictions, and finding by their patient ſuffering his Corrections, that their Love and Faith is true and ſincere, God ceaſes to afflict them any more, and makes them perfectly happy; and that theſe are God's Ways of dealing with his Children, is beyond all Peradventure very certainly true.

LETTER LI.

God does not rule according to the Fancies of Men, and why; and if he rule alone.

IN the Year *Nandinawarnſchum*, the 7th of *December* God alone rules the World, and all that therein is; 'tis he alone rules the 840000 Kinds of living

Creatures; but becauſe of his different and various Appearances, he has many different Names, as *Tſchiven*, *Barahiruna*, *Iſchuren*, *Ruddiren*, *Wiſchtnu*, *Tſchatatſchiwum*, *Malſchuren*, and *Biruma*. Hence we ſay that *Biruma* creates, *Wiſchtnu* rules, *Iſchuren* annihilates; all which different Expreſſions denote but one Supream Being: And when we attribute the Protection of Towns and Villages to *Tutelar* Gods, our Meaning is, that the great God does mediately protect Towns and Countries by his Vicegerents and Governours. For there is neither Government, nor the leaſt Motion in the World, without the Will of the firſt prime Cauſe or Supream Being. Indeed there are many Gods, but they of themſelves can't as much as move a Straw out of its Place without the Aſſiſtance of the prime Cauſe, 'tis therefore he is juſtly called the Lord of the World, for 'tis his Power and excellent Majeſty that rules all Things; and his Power is infinite and incomprehenſible. But if you further urge me, and ſay, Why does not God rule ſo as to give more Satisfaction to Mankind for all his Proceedings? To this I anſwer, God created Man, and there-

therefore is not obliged to rule according to Man's Caprichio, but according to the Order which he propos'd to himself in creating Man and all other Things. For did God rule the World as Men would have it, universal Nature would be in Danger, and the World could not subsist for one Moment. But God has order'd every one, while in the Womb, what he must do, and how long he is to live, and Man lives to no greater Intent than to execute those Orders of his Maker. In the first Beginning of Things God put himself to Rule as Men would have it, resolving to satisfie all; but finding this to be absolutely impossible and impracticable to Omnipotence it self, he ever since rules the World according to the Order and Method prescrib'd by infinite Wisdom. If you ask me how it comes that there is so much Sin and Wickedness in the World, I reply; it comes hence, because of so many Evil Spirits and Devils, who endeavour to delude Men, drawing them aside from the Paths of Virtue. If you ask me further, whom do they delude, and exercise their Malice upon, I answer, upon the proud, the arrogant, those

who live at random, extravagant, and careleſs in all their Days; for the Devil cannot hurt thoſe that believe in God and love him ſincerely with all their Hearts. Beſides the want of Underſtanding cauſes much Evil in the World: For he that can rightly diſtinguiſh Good from Evil, to ſuch a Man no Evil will happen. But the Ignorant, that knows not to diſtinguiſh accurately between Good and Evil, is every now and then reiterating and multiplying the Number of his Tranſgreſſions.

LETTER LII.

How long this World has laſted and what Kings have Ruled therein.

IN the Year *Nandanawaruſchum*, the 7th of *December*. How long the World has laſted I can't tell you preciſely: The Duration of this preſent World,

World, called *Kalivium*, is 432000 Years, whereof 4337 Years are already paſt; in which Duration of Years theſe following Kings have rul'd here among us, *Manumandari*, *Manu*, *Muſchumandatſchakkarawadda*, of whom 'tis ſaid, that he being a Barber by Profeſſion, pray'd God that he might be born of a Royal Family the next time that he was to be born, which God promiſing to do for him, he immediately leap'd into the *Ganges* and was drowned, and ſoon after was born again of a Royal Family, and became the King of this Land. *Tanmabuddiradi*, who built many *Pagods*. *Nalen*, *Wikkiramatiten*, *Paſcharaſcha*, who was ſucceeded by King *Tſchigen*, from whom the Period of Time called *Tſchigattum* had its Name, whence we date our Letters, that it may appear in what Year ſuch a Letter is Dated. After him came *Nanden*, and then *Mananiditſchoren*, from whoſe Family we have had three hundred Kings ſucceſſively, and theſe are the Kings that have Reigned in this World. After them the Kingdom

was chang'd and became an Empire govern'd by twelve Emperors, ſucceeding one the other, and at laſt the Empire came to be divided unto ſeveral Principalities. But if you deſire an exact Account of ſuch Matters conſult the Mathematicians who are only capable to give you a full Satisfaction in theſe Things.

LETTER LIII.

Wherein the Correſpondent wiſhes a happy new Year to his Friends.

IN the Year *Nandanawaruſchum*, the 8th of *December*. I receiv'd yours, and have underſtood thereby what your Meaning is. I have been for Fifteen or Twenty Days very ſick a-bed, but thro' God's Grace, and the Mediation of your aſſiſting Prayers, I am reſtor'd to perfect Health, ready to do you all kinds of Services that I am capable of; and tho' I have nothing to write but what you know, yet I catch at every Opportunity to write, that you may aſſure

aſſure your ſelves you have a Diſciple in the City *N*, now the New-Year is approaching, that we may forget all the unlucky Days of Adverſity; for God helps thoſe that call upon him. May be you doubt of the Truth of what I ſay at preſent, but in few Months Time I hope your Eyes ſhall be Witneſſes that what I ſay is very true. 'Tis now two Years, that no Ship is come from *Denmark*, which renders your Circumſtances uneaſy without doubt, and therefore I ſee before my Eyes the Sorrow of your Hearts, which has exerciſed you for ſome Years. But take Courage, God will ſend you Aſſiſtances; and ſuch Helps as will capacitate you to aſſiſt others. *N.* ſalutes you heartily, and I am ready to receive your Commands.

LET-

LETTER LIV.

Wherein is ſhew'd that both the good and vicious Inclinations in Children, is in a great Meaſure due to the good or bad Diſpoſition of their Parents.

IN the Year *Nandanawaruſehum*, the 9th of *December*. You were pleaſed to ask me, whether by vertue of the bodily, or by means of the ſpiritual Birth is made a Son of God. My Anſwer, Sirs, is this. There are ſome good and virtuous Children born ſo, from good and pious Parents: As, there are others who are Born of good and honeſt Parents, who yet themſelves are at their Birth impiouſly inclin'd; and on the contrary ſome, tho' Born of vicious Parents, are themſelves diſpos'd to walk in the fair Paths of Virtue: But if you further urge me to tell you why God ſuffers them thus to be Born, I conceive that his proceeding thus does manifeſt

nifeſt very much his glorious Omnipotency, and the Efficacy of his great Goodneſs; for we often find that Children tho' Born of the beſt Parents, as of Prieſts and Schoolmaſters who ſpare no Pains to ſeaſons their Minds with virtuous Principles, are for all this, ſometimes the worſt of Men'.

LETTER LV.

Wherein is an Account of a Solar Ecclipſe.

IN the Year *Nandanawaruſchum*, the 10th of *November*, *N.* greets the Prieſts in *Tranquebar*, and ſends them this Information. On *Wedneſday* was Sennight being the 18th of *December*, early, at Sun riſing, happen'd here a Solar Eclipſe which laſted Three quarters of an Hour; tho' but for one half Hour remarkable. The half of the Sun was darken'd. I do not pretend to underſtand theſe things, yet what I have heard from others I ſhall communicate

municate to you. There is a Serpent call'd *Tſcheſchen*, ſuſtaining the Mountain *Raliaſchum* (*Eſteem'd to be Paradiſe, and the Reſidence of* Iſchuren) and the 14 Worlds on her Back, ſhe has 1000 Heads which ſtand together making but one Head. When this Serpent is 1000 Degrees (*Joſchinei*) diſtant from, but oppoſite to the Sun, then its thouſandfold head covers the Sun, whence comes the Solar Eclipſe; as the Lunar Eclipſe alſo, when this Serpent with her Head covers the Moon; but Mathematicians here know better things, who can to a Minute Calculate Eclipſes. At the Time of ſuch Darkneſſes, poiſonous Vapours are ſpread over the Face of all the Earth, and therefore upon ſuch Days all of us from the greateſt to the leaſt, faſt, and taſte nothing at all. And if any happens to be tainted with any poiſonous Influences, during that Darkneſs caus'd by the Eclipſe, they Bath themſelves in the Sea, which is a ſovereign Cure, and withal they receive the Remiſſion of all their Sins. There are total Eclipſes covering the whole Diſcus or Body of the Sun. At other times Three fourths, half, one fourth

Part,

Part, and ſometimes but the eighth Part is darkened. The *Bramans* know before-hand exactly, when the Sun or Moon is to be Eclipſed; and what it portends, and to what Creatures Eclipſes are us'd to be Noxious, as it is to be ſeen in their yearly Almanack. The King of *Tanjour* is now breaking up at the Appearance of this Eclipſe, to go to Bath himſelf at *Tſchankumugum* [*a Place a Mile diſtant from* Tranquebar *much reſorted at ſuch Times, as is all the Sea Shore every where*] he is already Arrrv'd at *Kombakonum*, and brings a great deal of Damage to the Inhabitants by thus marching thro' the Country, for they muſt ſupply the March with all Neceſſaries; and tho all is upon the King's Expences, yet for all this the Horſe and Foot riffle and ſnatch away all they can come at; as Field and Garden Fruit, and beat the Boors into the Bargain. There are Captains indeed ſet over every Hundred, and over every Thouſand Men, to prevent or puniſh the foreſaid Inconveniences; but no Body dares make a Complaint. When the King Baths himſelf in the Sea, he is accompanied with a great Number of

of other Noblemen of the Country, and the Country People muſt bring in to ſuch Barning Places 200 Cows, upon which the *Bramans* transfer the Sins of the People; then the Cows are their own. At ſuch Times the *Bramans* receive very great Preſents in Clothes, Money, and Victuals; and then every one returns Home. This is what I had to Inform you of at this Time.

Schalam.

F I N I S.

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